THE
SACRAMENTS
EXPLAINED

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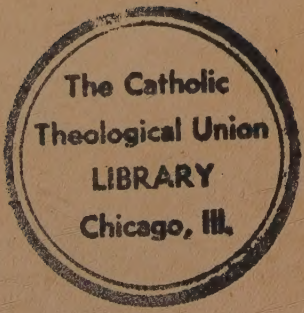

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THE SACRAMENTS EXPLAINED

ACCORDING TO

THE TEACHING AND DOCTRINE OF THE CATHOLIC CHURCH

With an Introductory Treatise on Grace

BY THE

REV. ARTHUR DEVINE

Passionist

AUTHOR OF 'CONVENT LIFE,' 'THE CREED EXPLAINED,' 'THE COMMANDMENTS EXPLAINED,' ETC.

FIFTH EDITION

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PREFACE.

As it was considered useful to give a treatise on Faith as an introduction to 'The Creed Explained,' and a treatise on Law to 'The Commandments Explained,' I have written as an introduction to the present volume a treatise on Grace. The first 97 pages of this work are devoted to an explanation of the Catholic doctrine of Grace. In the spiritual life there is no new plan to suggest as to the essential means of conversion and of sanctification. The one essential means is, as we know, the grace of God. The Reformers of the sixteenth century taught numerous errors on the subjects of justification and grace, and the Church of England has continued to the present day in error on these subjects. No one section or school of that body can be said to have correct Catholic knowledge as to the doctrine of justification and grace, and this is true even of the highest of the High Church party, who pretend that nothing separates them from the Church of Rome but the Petrine claims. The whole sum of Christianity may be comprehended in two things, namely, in knowledge and in obedience. The one is conversant about things supernaturally revealed or inspired, the other about duties to be supernaturally performed. They are not entirely distinct, as one will always fall into the other, and supernatural revelation prepares the

way for, and leads up to, supernatural obedience. Therefore the Apostle, speaking of the whole Christian religion, calls it the *mystery of godliness*[1] and *the truth which is according to godliness*[2]—that is, a truth wrapped up in mystery because discovered only by Divine light, a mystery of godliness because it is a truth that inclines the will and raises the affections, and so directs the actions and conversations of men unto godliness and obedience. It is time to do and to act rather than to continue to argue and to dispute, and it is therefore most important that men should know how to act properly when they set about the work of their conversion and sanctification. This work, as I have already said, can only be effected by the grace of God, and all other means are only instrumental in obtaining this. It is through it alone that supernatural obedience can be exercised, and it will help much to this obedience and to the supernatural life if we always have and retain correct knowledge as to the operations of Divine grace and our dependence upon it. The better it is understood, the more will it be valued, and the more earnestly will men seek to obtain and preserve it.

The necessity of authoritative teaching on this subject, both for Catholics and non-Catholics, in the present day appears from the recent Encyclical of Leo XIII., addressed to Cardinal Gibbons, from which I may quote the following words on nature and grace:

'Assuredly, the assistance of the Holy Ghost is necessary above all else in the pursuit of virtue; but those people who are so eager in the pursuit of new methods attribute altogether too much to the natural virtues, as if they responded better to the customs and needs of the present time, and as if it were better to possess them because more calculated to dispose a man to strenuous action. It is diffi-

[1] 1 Tim. iii. 16. [2] Titus i. 1.

cult to understand how those who are informed with Christian wisdom can prefer the natural to the supernatural virtues, and attribute to them a superior power and fruitfulness. Will nature supported by grace be weaker than if left to its own strength? Have the holy men whom the Church reveres, and to whom she pays public honour, shown themselves weak and unfit in the natural order because they excelled in Christian virtues? Now, although it is right enough at times to admire the wonderful achievements of natural virtues, how few in fact are the men who habitually possess these virtues? Who is there that is not open to the violence of passions? Constantly to overcome them, as well as to conform one's self to the natural law, it is necessary that a man should receive assistance from above. The isolated acts [alluded to in a former part of the letter] often on close examination offer only an appearance rather than the reality of virtue. But let us even grant that it is real: what help can the natural virtues be to anyone who wishes not to *run in vain* and to forfeit the eternal happiness which God has prepared for us unless there is added to them the strengthening gift of Divine grace? St. Augustine has given the answer: They have endurance, they have speed, but they are off the course (Psa. xxxi. 4). For just as the nature of man, which by the fault of the race has been made prone to vice and shame, is raised, clothed with new nobility, and strengthened by the help of grace, so also the virtues which are practised, not by the aid of nature alone, but with the help of grace, become fruitful tokens of everlasting happiness, and stand forth more sturdily and solidly.'

The principal means of obtaining God's grace are the Sacraments and prayer, according to the teaching of our Catechism. Jesus Christ was not content with meriting grace for us by His labours, His sufferings, and His death, but He instituted and taught us the means by which we can

obtain, preserve, and increase His grace in our souls. This volume, after the treatise on Grace, is confined to the Sacraments, and is intended as a companion to two volumes already published—one on the 'Creed,' the other on the 'Commandments.' In the three compendious volumes a complete course of instruction on the Christian doctrine is intended, which may serve as a help to the readers to know God by a lively faith, to obey Him by keeping His Commandments, and to use those means which Christ has instituted for obtaining His grace here and His eternal beatitude hereafter by frequently receiving the Sacraments.

When treating of the Sacraments in general, reference had to be made to ceremonies, rites, and rubrics, and explanations to be given as to their use and meaning in the administration of the Sacraments. It will be seen how carefully the Church directs her children in these matters, the importance she attaches to their observance, and the authority and distinctness with which she makes known her laws, in the manner expressed by the Bishop of Newport in his Lenten pastoral:

'It is needless to say that rites and ceremonies must be carefully watched by Church authority. Ritual is capable of being both foolish and misleading; it may minister to superstition on the one hand, and to misbelief on the other. It must always rest on doctrine; it must always be suited to the needs and opportuneness of the hour. Hence it varies and alters from age to age. It is sometimes suppressed altogether when the Church is persecuted; it is often curtailed when means fail; and it is at other times gloriously amplified when Faith holds her rightful place. Without a governing authority ritual must lose its opportuneness, as doctrine must lose its distinctness. Without the authority it must be by turns redundant and defective, sometimes a mask without a face, at others a needless challenge and

defiance. For us who believe and obey there is peace and joy in the thought that we are as the flocks of the Psalmist, who are led into the places where the pastures are, and guided by the rod and the staff of the Good Shepherd. Therefore should we welcome instruction, study the Church's open book, love her festivals, and attune our hearts to enter into her Divine and salutary life.'

All that concerns the Sacraments I have endeavoured to embody in the work itself according to the method followed by standard books of theology, and an inspection of the table of contents will enable the reader to understand at once the order followed and the subjects treated of in the various chapters.

In this place it may serve some good purpose to call attention to the Sacramental system established by our Lord, and as it is understood and practised in the Catholic Church. In all the solemn covenants which God ordained for men, under the unwritten Law and under the Law of Moses, there was always some visible or sensible sign or monument set up to commemorate them and to be in perpetual evidence of them, as, for example, at the creation the covenant with Adam, after the flood the covenant with Noe, the covenant of the Lord with Abraham, and the covenant of the Law. These were all kept in perpetual remembrance by some visible signs, or monuments, or ceremonies, such as the circumcision and the various Sacraments of the Old Law. Under the New Law Christ our Lord established the covenant of grace according to His Gospel, and He instituted visible signs and ordinances to be for a perpetual remembrance of His promises and of our Christian duties towards Him, and which also should be the means of enabling us to fulfil all those duties. These are the seven Sacraments of the New Law.

Through these sensible signs or Sacraments God acts

upon human souls to-day as He has done ever since their institution. Without them our souls cannot of themselves and according to our own views establish a full and perfect union with our Lord by direct and personal means, such as by subjective acts of faith and of trust in His power and in His love. We are warned by the words of Leo XIII. in his recent Encyclical against the temerity of supposing 'that the Holy Spirit sheds abroad in the souls of the faithful His gifts more abundantly now than in past times, teaching and urging them by a secret instinct without any intermediary. It is, indeed, no small temerity to wish to calculate the method by which God communicates Himself to men, for that depends on His will, and He Himself is the free Giver of His own gifts.' He has chosen to establish the Sacraments as the means of His grace, and this His will He has clearly made known to us through the teaching of the Church. We cannot but suspect that the men who reject those visible means and signs of sanctification are they who, as Bishop Hedley expresses it, are content with far more scanty, far more fragmentary, worship of the Almighty Creator than Catholics have been taught to think His right.

Since the foundation of Christianity and the institution of the Church we are living under the guidance of the Holy Spirit Whom Christ promised to send, and Who descended on the Apostles and disciples on the Day of Pentecost. Our Lord, before departing out of this world to His Father, taught and clearly indicated the form of His future dealings with human souls, which was to be Sacramental in character. What He personally did when living amongst men by the touch of His hand, or by breathing on them, He has continued to do in His Church by His Sacraments, making them the vehicles for imparting His life to our souls.

It is certain that these visible signs or Sacraments suppose a visible Church, duly constituted their guardian, and a central authority in that Church with which the promised Divine assistance always remains. The Sacraments also imply a Divinely instituted and a valid priesthood to which Christ entrusted their right administration. No society can be regarded as the Church of Christ, nor be truly said to have within it the means of Christian virtue, which has rejected the Sacraments or which cannot claim to have the power of validly administering them. The English Church at the time of the Reformation deprived the Christians of England of five of the Sacraments, and she has retained no sound doctrine concerning the others. Her ministers of the purely Evangelical School hold that the Sacraments, so far from being immediate channels and means of grace, are merely outward signs of certain inward spiritual transactions, and therefore of secondary importance. High Anglicans, whilst endeavouring to restore the Sacramental system, labour under a perverse delusion, against the authority of all the theologians and Churches in the world, as to the validity of their Orders, and trust for the maintenance of their spiritual life in purely figurative and symbolical acts which convey nothing definite to the soul,[1] and, though continuing in erroneous teaching themselves, they condemn the Evangelical doctrine as tending to deprive men of the gifts and graces necessary and essential to salvation, and as a fatal and dangerous perversion of the truth.

In constrast to the uncertain and erroneous views of non-Catholics, it has been my earnest desire in the pages of this volume to explain the true and constant doctrine of the Catholic Church, as taught by her theologians and defined

[1] See a work entitled 'Ten Years in Anglican Orders,' p. 29.

by her Councils, having in view especially the twofold declaration of the Council of Trent, namely, (1) that which defines that the Sacraments of the New Law are not merely external signs of grace, but that they actually confer the grace which they signify, and confer it of themselves (*ex opere operato*), and (2) that which declares that through the Sacraments all true righteousness (*justitia*) begins, or, having begun, is increased, or, being lost, is repaired.

I may conclude by the reflections that God instituted the seven Sacraments as the ordinary means of the sanctification of souls; that He has entrusted them to the safe custody of the Church; that they have to be administered by men rightly ordained and duly authorized; and in accepting this economy of the ways of God, let us recall the words of the recent Encyclical of Leo XIII., reminding us of our dependence on the ministrations and directions of men both in the paths of ordinary sanctity and in the paths of the higher spiritual life. 'It is according to the general law, by which God in His providence, as He has decreed that men should for the most part be saved through men, has similarly determined that those whom He calls to a higher degree of sanctity should be led to it by men, so that, according to St. Chrysostom, "we learn from God by means of men." We have an illustrious example of this in the very beginning of the Church. Saul, though, whilst breathing out threatenings and slaughter (Acts ix. 1), he had heard the voice of Christ Himself, and had asked Him, *Lord, what wilt Thou have me to do?* was sent to Ananias at Damascus. *Arise, and go into the city, and there it shall be told what thou shalt do.* There is this consideration, too, that those who seek perfection, since they enter upon a path not trodden by most men, are the more exposed to error, and so stand more than others in need of a teacher and guide. This manner of acting has

always been the rule in the Church, and this teaching has been professed to a man by all who, in the course of ages, have been pre-eminent for wisdom and sanctity. Those who reject it, therefore, cannot do so without temerity and danger.'

P.S.—I wish to acknowledge my indebtedness to that very useful and sound theological work, 'A Manual of Catholic Theology,' by Joseph Wilhelm, D.D., Ph.D., and Thomas B. Scannell, D.D. This work I have found particularly advantageous when writing on the Sacraments, and I desire especially to call attention to the extracts and quotations adopted from it and applied in the treatment of the three Sacraments, Baptism, the Holy Eucharist, and Order.

ARTHUR DEVINE,
PASSIONIST.

ST. JOSEPH'S RETREAT,
HIGHGATE, LONDON, N.
12th June, 1901.

ADDITIONAL NOTE FOR PREFACE.

OWING to the recent legislation of the Church I have considered it necessary, in this new edition, to make alterations and amendments in the original text concerning frequent Communion and the law of clandestinity. These may be observed on pages 224, 231, 234, 432, 492 *et seq.*

ARTHUR DEVINE,
PASSIONIST.

ST. PAUL'S RETREAT,
MOUNT ARGUS, DUBLIN,
1st June, 1909.

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1. In this work I have to treat of the *third part* of the Christian doctrine, namely, on grace and the Sacraments. In two former works I have explained the first and second part of the Christian doctrine. The 'Creed Explained' is devoted to the first part, which relates to the dogmas or truths of faith which we are bound to believe. The 'Commandments Explained' is devoted to the second

part, or that which regards morals—that is, the laws which we are bound to observe, the virtues which we are called upon to practise, and the vices which we should overcome and avoid. Having already dealt with the doctrines of faith and morals, we naturally come to the consideration of the means offered us by God, to enable us to believe His truths and to observe His precepts to the end, that we may faithfully serve Him as our Lord and Master, and merit to be united with Him hereafter in His heavenly kingdom. These means are prayer and the Sacraments which constitute and include the whole system of Catholic worship. As it was thought useful, and even necessary, to give a short treatise on Faith as an introduction to the work on the *Creed*, and a treatise on Law as an introduction to the *Commandments*, it will be, in like manner, useful, and in a sense necessary, to prefix a similar short treatise on Grace to the following work on the Sacraments.

2. The first question that naturally occurs to the Christian mind before inquiring into the means which God has ordained for our sanctification, is concerning the need which we have of the Divine aid, or whether of ourselves and by our own natural powers we are able to believe with salutary faith, or to keep the entire moral law. Our Catechism answers that this we are unable to do. Without grace we can do nothing to merit heaven, and it is in this sense our Saviour speaks when He says, *Without Me you can do nothing*.[1] We are weak and helpless creatures, and, whilst we may be inclined to unduly consider the dignity of our nature as surpassing all other creatures in this lower world, we should not be forgetful of, or insensible to the weakness of, the human reason and the human will. The blind need a guide to direct them and save them from falling into the ditch ; the sick need medicine to enable them to recover their strength ;

[1] St. John xv. 5.

the tree planted on stony ground requires rain and moisture for its nutriment; and in like manner man, in this state of fallen nature, needs supernatural help to enable him to avoid evil, to do good, and to obtain his final destiny. He, in a word, needs the succour which God communicates to him by His grace.

Man, though feeble in himself, becomes strong and invincible when assisted by God. Through the Divine aid of grace there is no duty which we cannot fulfil, no sin which we cannot avoid, no virtue which we cannot acquire, no passion which we cannot overcome, and no victory which we cannot obtain.

This doctrine will appear more clear, and appeal with greater force to our minds, as we examine the various questions concerning grace and its action on the souls of men.

3. *Grace.*—The word *grace* is derived from the Latin *gratus*, agreeable, and in its ordinary acceptation it signifies (1) benevolence, which inclines a man to do good, *e.g.*, to be in the good grace of another; (2) a favour or benefit received at the hands of another, as when we ask, Will you do me this favour? or say, I should esteem it a great favour or grace; (3) gratitude for a benefit received and a giving thanks for favours; (4) personal excellence, or any quality that recommends the possessor to others, *e.g.*, beauty, embellishment, or as when we say a speaker delivers his address with *grace*, or, a man performed his part with *grace*.

In theological language, however, *grace* has a definite and distinct meaning which we must adopt in our treatment of the subject. Even in theological language, according to the use and meaning of the word in English, it is not free from ambiguity and uncertainty; thus, it is said to be: the free, unmerited love and favour of God, the spring and source of all benefits men receive from Him; or the

favourable influence of God—Divine influence or the influence of the Spirit in renewing the heart and restraining from sin; or the application of Christ's righteousness to the sinner; or a state of reconciliation to God, etc. Grace may mean all these things as it may be viewed under several aspects, but it will be necessary to confine ourselves to its strict and admitted theological meaning, as it is defined in our Catechism, and in the sense in which it is used and accepted by all Catholic teachers.

4. *Grace* in this sense is defined: 'A supernatural gift of God, freely bestowed upon us through the merits of Jesus Christ, for our sanctification and salvation.' Let us explain this definition. Grace is a gift which God bestows upon us freely or gratuitously—that is to say, something which God gives us out of His pure liberality, to which we have no right whatever. It is true that all that we are and all that we have come to us on the part of God, freely and gratuitously. He was not bound to create us, or to preserve us in existence, and we neither had nor have any right to the one or to the other; and although these natural gifts may in a very general sense be called graces, inasmuch as they are favours of God, and not merited by us, the grace of which we here speak is limited to the supernatural, or those gifts above nature or superadded to it. It is for this reason that grace is called a *supernatural* gift—that is, a gift that raises us above ourselves, and enables us to live and act in a divine and holy manner.

It is a supernatural *gift of God*—that is, a gift granted by God, and a gift which God alone can grant, as He alone is the Source of all good. The Angels and Saints can pray for and obtain it for us, and we ought to pray to them and obtain their intercession; but none of them can give grace: this belongs to God alone. He alone can bestow it and that out of His infinite liberality and mercy.

5. It is said that the gift of grace, to which we have no right of ourselves, is granted to us *through the merits of Jesus Christ.*

In the state of innocence in which Adam was created, grace would be imparted through the pure liberality of God; the merits of Christ would have no part in obtaining it. In that state, besides the gifts of nature, God endowed our first parents with many supernatural gifts; and had they persevered in innocence, we should all have been born into this world with similar gifts. Our bodies in a state of innocence would be immortal, and not subject to death or to any pain or suffering, and they would be entirely under the dominion and control of our souls. Our souls would be endowed in all their faculties with supernatural gifts. The intellect or understanding would receive a clear and exact knowledge, not only of those things that are natural, but also of those thing that are Divine, such as the mysteries of faith. Our wills would be endowed with a habitual proneness and inclination to all good, and our affections would also be holy, and all of them subject to the will, and the will itself in perfect submission to the holy will of God. Our first parent by his fall and disobedience lost all those supernatural gifts of body and soul; and not only that, but, as a result of the loss, he became injured and wounded in all his faculties in his state of fallen nature.

The state of *fallen nature* is that in which we are all born by reason of original sin, or the sin of our first parent. In that state we are subject to sickness, sufferings of all kinds, and to death. Our souls are not only deprived of the supernatural gifts bestowed upon Adam in the state of innocence, but they are wounded in all their powers, as in the parable of the man who was going from Jerusalem to Jericho, who fell among robbers who not only deprived him of his possessions, but inflicted injuries and wounds upon

his body. He may be taken as a figure of the human race. In this state of *fallen nature* the wounds or injuries are ignorance in the intellect, obstinacy in the will, and the revolt of the passions against the dictates of reason and the control of the will.

We were rendered, therefore, by the fall incapable of ever raising ourselves from that state of ruin and misery, and as a consequence we should have been for ever lost, were it not that the Eternal Word, moved by an infinite compassion towards us, offered Himself to His Father to satisfy His injured justice in our place, to merit our pardon, and to purchase for us once more the grace we had lost, and the right to our everlasting inheritance. God, foreseeing the merits of Christ's life and sufferings, and having accepted His infinite atonement, consented to pardon us and to receive us once more into favour and to restore us to a state of grace, and from that moment we were raised from a state of fallen nature to the state of *repaired nature*. This is the state in which Adam lived after his sin, and the state in which all his posterity has lived, and will live, until the end of time. It is for this reason we say that all supernatural gifts which have come to us from God have been granted through the merits of Jesus Christ, and this is true in the case of those who lived before His coming as well as of those who have lived since that time. The former were able to obtain grace and salvation only through the foreseen merits of Christ, just as we can obtain grace and salvation through the same merits already offered for us by our Divine Redeemer in His life, sufferings, and death.

Nevertheless, according to the just judgment of God, even in the state of *repaired nature*, man is not restored to all the graces and privileges lost by original sin. He is re-established in the right to aspire to heaven, and to make himself worthy of it, by good works, and, as a necessary consequence,

God will grant him all the graces he may need for this end. But in all that concerns sufferings, sicknesses, death, ignorance, and the revolt of the passions, from which Adam in a state of innocence was exempt, God has wished and ordained that we should remain subject to them and have to bear them in this state of *repaired nature*.

Grace is granted to us for our sanctification and salvation—that is, to enable us to live and die in a holy manner, to work out our salvation, and to merit eternal life.

6. We may now clearly understand what *grace* is in its theological sense, and in the sense in which it is employed in this treatise. 'A supernatural gift, freely bestowed upon us through the merits of Jesus Christ, for our sanctification and salvation.' This definition contains all that it is important for us to know in this place. It makes known to us (1) the efficient cause of grace, who is God, according to the words of the Psalmist: For *God loveth mercy and truth; the Lord will give grace and glory*.[1] (2) The meritorious cause of grace, in the present state of fallen nature, who is Jesus Christ, as St. John tells us: *Of His fulness we all have received, and grace for grace. For the law was given by Moses, grace and truth came by Jesus Christ*.[2] (3) It makes known to us the final cause of grace, which is eternal life, as St. Paul writes in his Epistle to the Romans: *The grace of God, life everlasting, in Christ Jesus our Lord*.[3]

In the definition of grace, some theologians, instead of the words *bestowed upon us*, substitute the words *bestowed upon intelligent creatures*, so as to include the Angels as well as men. It is sufficient to note this point without developing it, as we only need to know that even the Angels of God are not saved by their own natural powers, but they, like men, needed the grace of God in order to obtain eternal beatitude.

[1] Ps. lxxxiii. 12. [2] St. John i. 16, 17. [3] Rom. vi. 23.

I have made mention of three states of nature, namely, the *state of original justice*, the *state of fallen nature*, and the *state of repaired nature*. A fourth state may be referred to as possible, namely, a *state of pure nature*, in which a man would be adorned with all the gifts of nature, but without the gifts of grace. In it he would be without sin, but would never obtain a supernatural end, or come to the possession of God's heavenly kingdom. Such a state of human nature, though possible, never existed, since God created our first parents in a state of original justice, and there never will be such a state, because the present state is to continue till the end of time.

7. The Divisions of Grace.—Theologians distinguish many kinds or species of grace, as above defined and explained.

(1) Grace is divided into *external* and *internal*. By external grace is understood those aids from without which enable a man to serve God, such as the Divine law, the preaching of the Gospel, miracles, the example of Christ and of the Saints. These means of salvation, which Divine Providence multiples, are called *external graces*, inasmuch as they are occasions in which God acts upon the soul, but they are not, properly speaking, graces, because they are not in themselves *supernatural*, neither are they sufficient in themselves to enable us to act supernaturally. True grace is a supernatural and interior gift, and an effect of the immediate action of God on the intellect and will. Internal grace is that which affects the interior soul, either by inheriting or dwelling in it, as in the case of habitual grace and the infused virtues, or intrinsically moving it into action, as in the case of the actual grace of the intellect and of the will.

(2) Internal grace is divided into *grace gratuitously given* (*gratia gratis data*) and *grace which makes man pleasing to God* (*gratia gratum faciens*): not that this is not also

gratuitously given, but to distinguish it from the former it is designated by the principal effect of grace, whilst the former is designated by the lesser effect, or lesser name, in the same way as we call a brute an animal. Grace *gratuitously given* is that which is primarily ordained for the good of others. It is a gift granted by God to procure the salvation of others.

8. There are nine species of this grace as enumerated by St. Paul in his first Epistle to the Corinthians: *And the manifestation of the Spirit is given to every man unto profit. To one indeed by the Spirit is given the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith in the same Spirit; to another the grace of healing in one Spirit; to another the working of miracles; to another prophecy; to another the discerning of Spirits; to another divers kinds of tongues; to another interpretation of speech.*[1]

The *gratiæ gratis datæ* are: (1) the word of wisdom; (2) the word of knowledge; (3) the grace *gratis data* of faith; (4) the grace of healing; (5) the grace or gift of miracles; (6) the grace of prophecy; (7) the gift of discerning spirits; (8) divers kinds of tongues; (9) interpretation of speech.

These *gratiæ gratis datæ* are given for this end, not that he who receives them may be justified by them, but rather that he may co-operate in the justification of others. They are not so excellent as the grace *gratum faciens*. The grace *gratum faciens* directs a man immediately to union with his ultimate end, but grace *gratis data* only directs men to certain preparatory steps towards their ultimate end; as by prophecy and miracles, and other things of this kind, men are led to this, that they may be united to their

[1] 1 Cor. xii. 7.

ultimate end, and therefore the grace *gratum faciens* is more excellent than the grace *gratis data.*

Benedict XIV. suggests the question why the Apostolate is not enumerated with the graces *gratis datæ*, and also the Priesthood, and the other holy orders, for all these are from God, and given for the benefit of others. The answer is that these are gifts of God, and bestowed for the benefit of others, but are not called graces *gratis datæ*, because it is of the essence of a grace *gratis data* to be sensible and evident in its effects. The whole subject is explained at length by Cardinal de Lauræa when he gives this definition of grace *gratis data:* 'It is a supernatural gift bestowed upon man without respect to his merits, not of itself making him who receives it pleasing to God, principally directed to the benefit of the Church, making manifest by some outward sign that the Holy Ghost is working by it.'

The same learned Pontiff and Doctor, Benedict XIV., tells us in further elucidation of the nature of these gifts, that the graces *gratis datæ* are common to sinners and just men, which he explains and proves as follows, according to the words of the Apostle: *If I speak with the tongues of men and of Angels, and have not charity . . . and if I should have prophecy, and should know all mysteries . . . and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.*[1] We read to the same effect in the Gospel of St. Matthew: *Many will say to Me in that day, Lord, Lord, have not we prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then will I profess unto them, I never knew you. Depart from Me, you that work iniquity.*[2] The account of the whole matter is this: That works relating to graces *gratis datæ* do not in themselves belong to the will, and do not require it to be right; and as, therefore, they do

[1] 1 Cor. xiii. 1, 2. [2] St. Matt. vii. 22, 23.

not depend upon grace *gratum faciens*, they may be separated from it, and if God will they may be done by sinners. Neither is there any inconsistency or impropriety in this, as Suarez correctly argues. Viguir, as quoted by Benedict XIV., thus writes: 'Graces *gratis data* differs from grace *gratum faciens*, firstly, because it may exist with mortal sin, and in the absence of charity. But grace *gratum faciens* cannot exist with mortal or original sin, nor without charity, for this involves a contradiction, that a man may be pleasing and yet hated, which results from mortal sin. It may further be added that graces *gratis datæ* are bestowed on the just, though not upon all, because it is not necessary for the general good of the Church that all the just should minister to others, or that they should be raised up by a special grace to work for the good of others, and St. Augustine says: 'These are not to be given to all the Saints, lest the weak should be deceived in a most fatal error, thinking that greater blessings consist in them than in works of justice by which eternal life is obtained.'[1]

The first among theologians who distinguished thus between grace and grace was Alexander of Hales, whom St. Thomas followed, telling us that grace is of two kinds: one by which a man is united to God, which is called grace *gratum faciens;* the other is that by which one man co-operates with another to this end, that he may be brought back to God. This is called grace *gratis data*, concerning which I have already said sufficient for all practical purposes, and all that the faithful in general need know on the subject, so that I shall not have to refer to it again in this treatise.

9. Grace *gratum faciens* is a supernatural gift freely given by God, primarily and of itself tending to the proper and

[1] Benedict XIII. on 'Heroic Virtues,' vol. iii., chap. iii. (English translation).

spiritual salvation of everyone; it is that by which a man is rendered pleasing and acceptable to God, whether formally, as they speak in the schools, if it be habitual sanctifying grace, or in the way of disposing and preparing, if it be actual grace. This leads us to the most important division of grace.

Grace *gratum faciens* is divided into *actual* and *habitual*. *Habitual* grace is that which formally sanctifies us and resides as a quality in the soul, and is commonly designated sanctifying grace. When it resides in the soul it is accompanied by the infused virtues, and is always united with charity, or the love of God.

Actual grace is that which effects our justification, inasmuch as by it God moves us to enter upon a holy life, and to perform salutary work, by which we are disposed to receive habitual grace, or enabled to preserve it, or to merit its increase. Good order requires us to treat of these two graces in separate chapters.

CHAPTER II.

ACTUAL GRACE AND ITS NECESSITY.

1. The meaning of actual grace, and the general reason for it.
2. The division of actual grace.
3. The necessity of actual grace proved.
4. The errors of the Pelagians and Semipelagians condemned by the Church.
5. What man cannot do without grace.
6. What man can do without grace. The propositions of Baius and Quesnel condemned by the Church.
7. The Catholic teaching summarized.
8. The words of Christ, *Without Me ye can do nothing*, explained and reconciled with the text of St. Paul to the Romans (ii. 14).

1. *Actual* grace is so called because it gives us the power to produce acts. It is a transitory help by which God enlightens immediately our mind and moves our will to enable us to perform some special act of virtue. Thus, the thought that comes to us to pray to God, to offer up our actions to Him, is a grace of the mind or of light. The resolution to do these acts, and the doing of them, are graces of the will, or of strength. The character of this grace is, that it consists in an act and is the grace of a moment. It is by it that the soul is brought from a state of sin into the state of habitual or sanctifying grace. And when the soul is in a state of grace it will need the spiritual help of God to move it to acts of virtue. As in the natural order all secondary causes are dependent upon God's omnipo-

tence, in such a way that they cannot produce their own natural acts without the general concursus of God, moving them either mediately or immediately into action, so in the supernatural order the soul, even though possessing habitual grace, cannot produce a supernatural act without supernatural aid and actual grace, by which God acts on the free will and enables it to wish and to effect that which is good. I may say here, once for all, that it cannot be reconciled with the idea of Divine omnipotence to suppose that any creature whatever is so constituted that it can determine itself to act independently of the action of the Supreme Cause. Human beings are not so constituted after the manner of a clock, or any self-acting machine, that, God having made them, they can go on their way and perform their acts, whether necessary or free, without needing any further premotion or concursus on the part of God. God moves all His creatures according to their nature in all their acts. Necessary causes are moved by necessity, free agents are moved by Him without injury to the free will which He has implanted in them. How this is done it is not for me to say, but according to the idea of God and His infinitude and omnipotence I do not think it possible that any one act of a creature can be said to be solely from the creature, and outside the sphere of God's immediate omnipotence, either in the natural or supernatural order of things.

2. The *actual grace* is designated by other names according to the various ways in which it acts upon the soul. Considered as enlightening, it is called *illuminative;* as existing and determining the will to act, it is called *exciting grace;* according as it precedes or premoves the understanding or the will to act, or accompanies the act, or continues to enable the will to persevere in good, it is known by the names of *preventing grace*, *helping*, or *concomitant grace*, and *subsequent grace.* I shall reserve the most

important division of this grace, namely, that into *sufficient* and *efficacious grace*, for a separate chapter. Let it suffice to give, once for all, the meaning of these terms, and to understand that they are all only different names of actual grace according to its different ways of moving the soul or acting upon it.

3. *The Necessity of Actual Grace.*—This brings me to the question of the necessity of actual grace, and what we can do and cannot do without it.

It is of faith that actual grace, from whatever point of view considered, is absolutely necessary for us to do any good act deserving or worthy of eternal life. This proposition may be proved from the Canons of the Council of Orange (anno 529), by which the errors of the Semipelagians were condemned. The twenty-five Canons of this Council against Semipelagianism were subsequently confirmed by Pope Boniface II., and thus by his Apostolic authority he set at rest all controversy among Catholics on this doctrinal point. The Council gives the following Scriptural proofs for the true doctrine on the necessity of grace: *Without Me you can do nothing.*[1] *Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God.*[2] *Being confident of this very thing, that He, who hath begun a good work in you, will perfect it unto the day of Christ Jesus.*[3] And again: *For unto you it is given for Christ: not only to believe in Him, but also to suffer for Him.*[4] And in another place the Apostle says: *For by grace you are saved through faith, and that not of yourselves, for it is the gift of God.*[5]

4. Before the appearance of Semipelagianism the Church had condemned the error of Pelagius. Pelagius was born in Britain, and became a monk in his youth. In after-life,

[1] St. John xv 5. [2] 2 Cor. iii. 5. [3] Phil. i. 6.
[4] *Ibid.* 29. [5] Eph. ii. 8.

when living in Rome, he began with his disciple Celestius to attack the Catholic doctrine of original sin, and the grace of Christ. The summary of his false teaching and heresy is: (1) That Adam and Eve were created mortal, and that by their fall they injured only themselves, and not their posterity; (2) that death and concupiscence are the innate conditions of human nature; (3) that human nature is not vitiated, and by its own powers, without the help of grace, it can begin and prosecute a good work and persevere in it. These errors were condemned by a Council of sixty-eight Bishops held at Carthage in the year 416, and afterwards by Pope Innocent I., who not only condemned the errors, but excommunicated both Pelagius and Celestius until they should retract and repent. It was on this occasion St. Augustine gave expression to the words: 'Rescripta a Roma venerunt, causa finita est, utinam finiatur et error.'

The errors of the Semipelagians condemned by the Council of Orange were: (1) That for the beginning of faith and of a good salutary work interior grace was not necessary, but the strength of our own free will was sufficient; (2) that final perseverance was not a special gift or grace of God, but that each one could persevere if he liked or wished; (3) that the predestination of the elect was on account of their foreseen merits, gained by their own works without the aid of grace; (4) that God wished all men to be saved, and that Christ so died for all that all can if they wish be saved; and the Semipelagians attributed that *wish* or *will* to be saved to man's own natural powers, and not to *preventing grace.*

These errors are all against faith, and condemned as heretical, and although the Council of Orange was not an Ecumenical Council, these Canons condemning the errors of the Semipelagians, having been confirmed by the Apostolic authority of the Sovereign Pontiff, express the infallible and

irrevocable teaching of the Church on these doctrinal points.

The true Catholic doctrine was defined and declared in the Council of Trent in the following Canon: 'If anyone shall say that, without the preventing inspiration of the Holy Spirit, and without His aid, a man can believe, hope, love or repent as he ought, so that the grace of justification may thus be conferred upon him, *let him be anathema*.'[1] St. Augustine would have us bear in mind these questions of the Apostle in his Epistle to the Corinthians: *Who distinguisheth thee? or what hast thou that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it?*[2]

5. Therefore the teaching of the Church on the necessity of actual grace is, that without it we can neither commence, nor continue, nor achieve any good salutary work—that is, any work proportioned to our salvation, or that can lead us to it. Reason itself teaches us that acts relative to salvation are in the supernatural order, and need the supernatural graces of light and energy to bring them forth. The soul needs grace to lift it and its acts up into the Divine regions of the spiritual and supernatural state, and it is in this sense that St. Paul tells us *that we cannot say the Lord Jesus but by the Holy Ghost*,[3] and *that we are not sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God*.[4] Man in a state of pure nature—that is, in a state without supernatural gifts, and without sin or the wounds inflicted by sin—would by his natural strength be able to perform all actions proportioned to his nature; thus, he would be able to love God naturally above all things,

[1] 'Si quis dixerit, sine præveniente Spiritus Sancti inspiratione, atque ejus adjutorio, hominem credere, sperare, diligere, aut pœnitere posse, sicut oportet ut ei justificationis gratia conferatur; Anathema sit.'—Conc. Trid., Sess. VI., Can. 3.

[2] 1 Cor. iv. 7. [3] 1 Cor. xii. 3. [4] 2 Cor. iii. 5.

to fulfil as to substance all the precepts of the law, and consequently to avoid all sin ; but he could not wish and perform of himself and of his own strength any supernatural good, nor could he observe the precepts of the law out of the vital principles of that love which is called charity, and which is supernatural. And if a man in the state of pure nature would need grace for a supernatural act, and to lead him to a supernatural end, much more is that grace necessary in the state of fallen, even though repaired, human nature in which we all live.

6. We have now to consider another question that may serve to show us what we can do without grace, and to refute the false and pernicious errors of Protestants, Jansenists, and others to the effect that all the works of a sinner are sins.

In speaking of acts morally and naturally good, which do not conduce to salvation, man can without grace know some of the truths of faith, and observe some of the precepts of the natural law, because it is not true that human nature has been entirely vitiated by original sin, nor vitiated in such a way as to be incapable of knowing any religious truth or of performing actions naturally good. The following are the principal propositions of Baius and Quesnel, condemned by Clement XI. in the year 1713, in the dogmatic Constitution, or Bull *Unigenitus Dei Filius :*

Prop. XXXVII. Free will, without the aid of God, can do nothing but sin.

Prop. XXXVIII. A sinner is not free, except to do evil, without the grace of the Liberator.

Prop. XXXIX. The will which is not prevented by grace has nothing of light except for error, nothing of ardour except what leads to downfall, nothing of strength except for wounding itself. It is capable of all evil, and incapable of any good.

Prop. XL. Without grace we can love nothing except to our own destruction.

The good which man can do in this fallen state without grace is not much, but yet it is real good. He can know natural truths and supernatural truths by natural human knowledge, and he can do many good actions in the natural moral order. He is capable of benevolent, honest actions and many humane works of charity. We must therefore reject as erroneous such horrible propositions as the following: 'Whatever an unregenerate man doth, it becomes a sin to him.' 'There is nothing that unregenerate men do, in the whole course of their lives, but at the Last Day it will be found in God's register-book among the catalogue of their sins.' 'Yea, even their commendable and necessary actions.' 'Unregenerate man's eating as well as his gluttony; his drinking as well as his drunkenness; his converse, business and trafficking, as well as his covetousness and inordinate love of the world, are all set down and reckoned by God for sins, and such sins as he must reckon for with God.'[1] Such propositions are a fair specimen of Protestant teaching on the absolute necessity of regeneration, and they only show us the unfortunate and revolting depths of discouragement and iniquity to which such false teaching, the outcome of private judgment, would bring us.

7. I shall now summarize, in order to make clear the Catholic doctrine on the necessity of grace—(1) what man can do without grace, and (2) what man cannot do without grace.

(1) *That which Man is able to do without Grace.*—Without the aid of grace man is able (i.) to execute some moral good of the natural order (Rom. i. 20; Exod. i. 20); (ii.) to love God as the Author of nature (Rom. i. 21; St. Aug., Epist. i. 20); (iii.) to overcome slight temptations.

(2) *That which Man cannot do without Grace.*—Without

[1] The Protestant Bishop Hopkins, 'On the Nature and Necessity of Regeneration.'

the aid of grace man is not able (i.) to do anything which will lead him to eternal life (St. John vi. 44, xv. 5; Philip. ii. 13); (ii.) nor to begin any salutary work (Philip. i. 6 and ii. 13); (iii.) nor to persevere in good (St. Aug., 'De dono persev.,' ch. ii., vii.; Jer. xxxii. 40); (iv.) nor to observe all the precepts of the natural law (Rom. vii. 23-25); Wisd. viii. 21); this inability, however, is a *moral*, and not a *physical* inability; (v.) nor to love God as the Author of nature, and above all things with a *perfect* love which will be effective, and will last for a long time: it is probable, however, that He is able to elicit some act of appreciatively supreme love in this respect; (vi.) nor to overcome any grave temptation (Ps. xvii. 30; cxviii. 13; St. Matt. xxvi. 41; Wisd. viii. 21; 2 Cor. xii. 9). Therefore, from the very little which we are able to do without God's grace, and from the many and essential duties which we cannot perform without its aid, the utility of, and the necessity for, Divine grace have been demonstrated.[1]

For a work only morally good no grace is required.

For a supernatural work actual grace is necessary.

For a work that is meritorious (*de condigno*) of eternal life habitual grace is necessary, as we shall afterwards see.

Take as an example the giving of alms to the poor.

To bestow alms through natural benevolence, and for a natural and honest end, does not require grace; to bestow alms for a supernatural motive and end, actual grace is required; that our alms deeds may be meritorious (*de condigno*), *habitual* grace is required as well as *actual*.

8. It may be asked, How then do we explain the words of Christ in St. John's Gospel, *Without Me you can do nothing?*[2] One explanation is, that *without Me* here means,

[1] See 'The Principles of Religious Life,' by Rev. T. C. Doyle, O.S.B., chap. xvi., appendix.

[2] St. John xv. 5.

Without My supernatural grace you can do nothing salutary, or nothing that can lead you to eternal life It is quite consistent with this explanation to hold that a man can perform work morally good for which supernatural grace is not required, but only the general help of the natural order, which is sufficient. The words may also be explained in another way, namely, that without the general motion or concursus of God, which all creatures require in their acts and movements, we can do nothing; and in this sense even moral and natural good works are not excluded, but must be included in all those things that cannot be done without God's aid. This general aid or concursus is never to be lost sight of, but it is not called *grace* in the sense in which we are now speaking of grace. According to this twofold explanation, we can easily reconcile the words of St. Paul, *For when the Gentiles who have not the law do by nature those things that are of the law*,[1] with the words of Christ: *Without Me you can do nothing.* For the Apostle here speaks of Gentiles who have actual grace, and then there is no need of explanation, as both texts agree; or he speaks of Gentiles without faith or grace, and then he only means that such as these without the written law are able to keep some of the precepts of the law of nature, and thus perform certain works morally and naturally good, according to the doctrine above stated. There does not appear any other difficulty that needs further explanation under this head of the necessity of actual grace, and we may therefore pass on to the manner of the distribution of this grace, or its dispensation to man.

[1] Rom. ii. 14.

CHAPTER III.

THE DISPENSATION OR DISTRIBUTION OF ACTUAL GRACE.

1. The general statement 'God grants to all men the grace necessary to enable them to obtain their salvation,' proved and explained.
2. Grace granted to the just to enable them to keep the Commandments.
3. Grace granted to sinners to enable them to avoid further sin, and to repent of the sins already committed.
4. The case of obstinate and hardened sinners considered, and the Catholic doctrine explained with regard to them.
5. Grace offered to infidels. The doctrine stated and proved.
6. In what sense infants dying without Baptism can be said to be provided with means for their salvation.

1. SINCE the grace of God is absolutely necessary, it follows that God grants it to all in so far as they need its help in order to attain their end. God having created us for a supernatural end, which we cannot obtain by natural means, and having threatened with terrible punishments those who fail to obtain that end, has deigned to grant to all that supernatural aid which they need. He cannot command that which is impossible, and He cannot punish us for that which we cannot perform; but, as the Council of Trent says, when God orders He at the same time wishes us to do that which we are able to do, and to ask of Him aid for that which we cannot do, and He will assist us to do it.[1]

This teaching of the Church may be derived from the

[1] Sess. VI., cap. xliv.

words of St. Paul to Timothy: *I desire therefore first of all that supplications, prayers, intercessions, and thanksgivings be made by men: for kings and for all that are in high stations. . . . For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved and to come to the knowledge of the truth. For there is one God, and one Mediator of God and men, the Man Christ Jesus: Who gave Himself a redemption for all, a testimony in due time.*[1]

It is the common Catholic teaching that God wishes all men to be saved. This will of God is the real will of His *beneplacitum*, though *attecedent* in regard to those who will be lost. He gave an invincible proof of this His real will by sending His Divine Son to redeem us. Again, Christ died for all men, and made atonement for all by shedding His Precious Blood for them, as we express it in the Creed: *Qui propter nos homines et propter nostram salutem descendit de cœlis: Who for us men and for our salvation descended from heaven*, etc.

As no man could be saved without grace, it follows of necessity that God offers to all men the necessary grace, otherwise we should have to impute a contradiction to God, and to His ways, in that we would suppose Him to wish our salvation, and to leave us without the means necessary for obtaining it.

Catholics were quite satisfied, and are quite satisfied, with this clear and rational doctrine, which conveys to the mind proper ideas of the justice of God, and His mercy in dealing with His rational creatures; and they do not require any further demonstration than that which tells them and proves to them the general statement that God gives to all men, without exception, the grace which they need for their salvation. But as various heretics and sectaries introduced

[1] 1 Tim. ii. 1-6.

into the matter different distinctions, and denied by turns that God gave the necessary grace, either to the just, or to sinners, or to infidels, we have to follow them a little in detail in order to affirm and establish the true Catholic doctrine regarding these three classes of persons, and to express accurately what is defined of faith, and what is only theologically certain concerning them.

2. *Grace granted to the Just.*—To all the just God grants the necessary graces to enable them to observe all His Commandments. This proposition is of faith, which may be proved: (1) From Sacred Scriptures: *God is faithful*, says St. Paul, *Who will not suffer you to be tempted above that which you are able; but will make also with temptation issue that you may be able to bear it.*[1] And in the Book of Ecclesiasticus it is said: *If thou wilt keep the Commandments* (which evidently supposes that we can do so), *and perform acceptable fidelity for ever, they shall preserve thee.*[2] (2) This doctrine was defined in the second Council of Orange, Can. 23, and in the Council of Trent, Sess. VI., cap. ii., and in the 18th Canon it is defined: 'If anyone shall say that the precepts of God are impossible to be observed by one justified or a justified person, *let him be anathema*. God never withdraws His grace from a man until a man withdraws himself from God and wilfully violates His law. Jansenius would make God a tyrant by asserting that some of the Commandments are impossible even to the just with regard to their present strength, even though they may wish to observe them, and use all their strength to do so, because, he says, the grace is wanting which would make them possible. This pernicious teaching was condemned by Popes Innocent X. and Alexander VII. as impious, blasphemous, and heretical.

Whenever, therefore, any precept becomes obligatory, to

[1] 1 Cor. x. 13. [2] Ecclus. xv. 16.

no justified man is the needful grace wanting, and no temptation, however strong, can gain a victory over any just man through the want of grace, and it is, therefore, always man's own fault if he fail in his duty to God, or give way to temptation and sin.

3. *Grace granted to Sinners.*—To all the faithful who are sinners God grants graces sufficient to enable them to avoid sin and to repent; and this is to be understood even of obdurate, hardened sinners. This is in accordance with Catholic faith and teaching.

But as to the blind and hardened sinners (*de obduratis et obcæcatis*) the proposition is only what is called theologically *certain*. The graces granted to such are either remotely or proximately sufficient. God enables them to avoid sin when the precept obliges, or when temptation attacks them, or He gives the grace to pray for the necessary grace, and He has promised to hear their prayers. As to the graces that are necessary to preserve a wicked man from further sin, God bestows them whenever one of His Commandments has to be observed; but as to the grace of repentance, God grants it only in certain circumstances, very often when the necessity of conversion is pressing, and in the time of great danger to the soul.

According to the Sacred Text, God clearly promises to grant to such sinners the necessary graces. Thus God Himself speaks of sinners, and makes His promises to them: *As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live Turn ye, turn ye, from your evil ways; and why will you die, O house of Israel? . . . the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness.*[1] These words are decisive, and it would be mere derision to suppose that God would thus promise

[1] Ezek. xxxiii. 11, 12.

repentance and invite the sinner to Him, and yet deny him the necessary graces. Let us add to this the language which the Apostle St. Peter addresses to sinners: *The Lord delayeth not His promise, as some imagine, but dealeth patiently for your sakes, not willing that any should perish, but that all should return to penance.*[1] Finally, it is certain that our Saviour Jesus Christ came for sinners, and to save them, and it is to them He speaks in the words: *Come to Me, all you that labour and are burdened, and I will refresh you.*[2] Now, sinners cannot go to Christ unless God aids them by His grace, which He grants them when He calls them to Him.

The fourth Council of Lateran, cap. i., says that if anyone should fall into sin after Baptism, he can always be restored by true repentance.

4. This much will suffice for sinners in general, and it is only necessary to give a few reasons to show that grace is not wanting even to those that are blind and hardened sinners. With regard to such as these, we are taught that God does not abandon them in this life, but that He offers even to the most obdurate and inveterate sinners the grace and means of conversion. The following reasons prove this: (1) According to St. Augustine and St. Thomas, the darkness and obduracy in this life are begun and incomplete, but only in the next life are complete. If, therefore, the obduracy of this life could not be overcome by a real and true power of rising from sin, it would be as complete as the obduracy of the damned. (2) No one in this life is allowed to despair, but everyone, even the most obdurate, is bound to hope in God. Therefore, to no one is sufficient grace denied. (3) God does not command impossibilities, and He commands all sinners, even the most obdurate, to repent; but this repentance is impossible

[1] 2 St. Pet. iii. 9. [2] St. Matt. xi. 28.

without grace, therefore grace is not wanting to them. (4) God has the real will of saving all, even hardened and blinded sinners, and this will would not be real if grace were not offered to them.

The third Council of Valence, Can. 2, says that the bad perish, not because they cannot become good, but because they are unwilling to become good. St. Thomas teaches clearly this doctrine in the following words: 'To say that there is any sin in this life of which a man cannot repent is erroneous; first, because by that, free-will would be taken away; and, secondly, because by such a statement an injury is done to the power of grace by which the heart of any sinner can be moved to repentance.'

Above all, we must remember that the remote grace, namely, the power of prayer, is not denied to any sinner, and our Saviour has promised to hear their prayers in the words: *Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*[1] There are also many other ways used by God to touch the sinners' hearts and to gain them to repentance, such as remorse of conscience, disgust, chagrin, sickness and pain; not to speak of accidents, which appear natural or as happening by chance, but which are nevertheless in the particular cases of some sinners great supernatural graces, sent by God for their conversion.

5. *Grace granted to Infidels.*—Infidels are either *negative* or *positive*. *Negative* are those who have never heard or received any knowledge of the faith. *Positive* are those who have heard of the faith, and could have a knowledge of it, but who have resisted it, or refused to accept it, or to correspond to the grace offered them. As a general proposition we may state that all infidels, even negative

[1] St. Luke xi. 9, 10.

ones, are offered by God grace sufficient for their salvation. This proposition may be said to be theologically *certain.* The following proofs are given in support of this proposition: (1) Alexander VIII. condemned the proposition which stated that 'Pagans, Jews, heretics, and others of this kind, receive no influx whatever from Jesus Christ; and therefore it is rightly inferred that in them there is only a base and feeble will, without any sufficient grace.' Likewise this proposition of Quesnel has been condemned: 'Faith is the first grace, the fountain of all others.' (2) From Scripture we have one remarkable and strong proof amongst others, namely, the words of St. John: '*That was the true light which enlighteneth every man that cometh into this world*[1] Expounding this text, St. Chrysostom says that the Word enlightens every man . . . as much as in it lies. If there be any who of their own will, closing the eyes of the mind, are unwilling to perceive the rays of this light, it does not happen by reason of the nature of the light that they remain in darkness, but by reason of their own wickedness, because they wilfully deprive themselves of this gift. For grace is diffused to all (Hom. 8 in Joan.). (3) It may also be proved from the serious will which God has of saving all men. (i.) Of positive infidels, it may be said for certain that such men sin by refusing to elicit an act of faith to which they are moved by grace; and they would not be guilty in the supposition that they have not the power of eliciting such an act. (ii.) Of negative infidels, we may say that they are not denied the necessary grace, because it must be admitted that to all such, who place no obstacle in the way, God grants the grace to abstain from sins against the natural law; and they are able and bound to remove the obstacles to this grace. St. Thomas, speaking on this point, does not hesitate to say that if a man

[1] St. John i. 9.

were brought up in a wild forest, and amongst brute beasts, and should follow the guidance of reason in doing good and avoiding evil, we must hold it as certain that God would in some way, even by a miracle, supply him with the grace of faith and those other graces necessary for salvation. Besides, it is quite certain that even *negative* infidels are bound to abstain from sins against the natural law, as God does not command that which is impossible, and we must therefore suppose them to have the grace offered which is necessary to enable them to keep that law, so that they must be in some way enabled to remove out of the way the obstacles to grace.

All these inferences follow from the fact that God wills the salvation of all men; and no one is bound to that which is impossible. If an infidel does what he can to avoid grave sin, which we must suppose him to be able to do (*hic et nunc*), and thus co-operates with the medicinal grace of God, God will give him further graces and greater graces to advance further, and to do all that is required of him, so that no one is ever lost but by his own fault. Again I say, as God wishes the salvation of all, He grants to all, through the merits of Jesus Christ who died for all men, medicinal graces to repair in them fallen nature and to enable them to observe the natural law; and if they be docile to these first graces, God will certainly grant them a vocation to the faith either by interior inspiration, or, if necessary, even by sending an angel from heaven to enlighten them.

6. *Infants dying without Baptism.*—There is no question of infants who die after receiving Baptism, or who are put to death for Christ by martyrdom, because God provides not only sufficiently, but efficaciously, for such as these. Neither is there question of those children who are deprived of Baptism through the fault of their parents or others,

because God in their cases has provided the means of salvation which men refuse to apply. The question concerns those infants who die before they are born, or who, after being born, cannot be baptized because amongst pagan and infidel people nothing is known of this Sacrament. The question is asked, Are the means of salvation provided for such infants?

We have no explicit teaching of the Church on this question, and I may say at the outset that it is disputed amongst theologians. A few words of explanation may reconcile the various opinions expressed on this subject. It is certain that such infants are not admitted into heaven, and are not entitled to supernatural beatitude. On the other hand, their fate does not affect the general propositions that God wishes the salvation of all men, and that Christ died for all. God instituted Baptism as a means to save them; if by premature death, or some other natural and unavoidable reason, they are deprived of Baptism, God is not to be held responsible, or we must not think that sufficient means were not provided. If death be the effect of natural causes, God is not bound to interfere or to interrupt the course of nature to prevent it; and in the same way we cannot expect a miraculous intervention that pagan and infidel children may be baptized by those who know nothing of Baptism, and who do not know how to administer it; and neither can we suppose that the laws of nature should be suspended in order that such infants may live until they come to the use of reason.

In answer to the question, therefore, By what right are these infants deprived of the kingdom of heaven? we may answer by another question, What right have they to heaven? None whatever. They will have natural happiness in that state that God has destined for them, and to that alone they are entitled. God has sufficiently provided

for the salvation of all infants by the institution of Baptism, a Sacrament that can be administered validly by any lay man or woman, Jew or pagan; and if some children die without Baptism, this is to be attributed to causes and reasons that, in the ordinary providence of God, cannot be prevented, and this cannot be said in any way to detract from the truth of the general propositions that God wishes the salvation of all, and that Christ died for all.

CHAPTER IV.

SUFFICIENT AND EFFICACIOUS GRACE.

1. What is meant by *sufficient*, and what by *efficacious*, grace?
2. That *sufficient* graces are granted to men proved from Scripture, and by the authority of the Church.
3. The errors of the Jansenists on this subject.
4. That *efficacious* graces are given to men proved, and the errors of Protestants and Jansenius condemned.
5. The question discussed by theologians as to the nature of *efficacious* grace, and its reconciliation with free-will. (1) The Molinist and Congruist system. (2) The Thomist system, or that of the Dominican School. (3) Conclusions and reasons that should weigh with us in adopting one or other system.
6. Extract from St. Francis de Sales' 'Treatise on the Love of God' bearing upon this subject.
7. Father Faber's remarks on the manner of regarding the difficulties that arise from the consideration of the relations between the Creator and the creature.

THE principal and most celebrated division of actual grace is into *sufficient* and *efficacious*.

1. That grace is called *sufficient* which gives the power of doing good and of avoiding evil, but with which we do not do good nor avoid evil because we resist it. It is sufficient to enable a man to act, although on account of his own malice he does not act. That grace is called *efficacious* which gives us the power of doing good and avoiding evil, and by virtue of which we act and do something good or avoid some evil. No one can deny that there are such graces, *sufficient* and *efficacious*. It is of faith that it is

possible to observe the Commandments of God, and that this possibility extends to all, even to those who do not observe them. This is defined by the Council of Trent. There are many who faithfully keep the Commandments, who exercise acts of virtue, who live in a state of sanctifying grace, and who obtain their salvation. To such as these we must believe that *efficacious* graces have been given, through which they have been sanctified and saved. On the other hand, there are many who break the Commandments and who live and die in a state of sin, and to such as these *sufficient* graces have been given, which have been resisted. *Sufficient* grace, as I have said, is that which gives the power of doing well, and it is given, or at least offered, to all, as we have seen in the preceding chapter. *Efficacious* grace is that which gives the act, and which infallibly obtains its effect, namely, the good for which it is given. By *efficacious* grace men practise virtue; by it the just persevere and obtain salvation.

2. That *sufficient* grace exists in the sense here explained may be clearly proved from many places of the Holy Scriptures, as we read in many passages that God reproaches men for resisting His grace, His voice, His counsels, and His invitations. *Because I called*, saith the Lord, *and you refused; I stretched out My hand, and there was none that regarded. You have despised all My counsel, and have neglected My reprehensions. I also will laugh in your destruction, and will mock when that shall come to you which you feared.*[1] In Isaias we have the following reproaches made by God: *And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between Me and My vineyard. What is there that I ought to do more to My vineyard, that I have not done to it? Was it that I looked that it should bring forth grapes, and it brought forth wild grapes?*[2] Our Divine

[1] Prov. i. 24 *et seq.* [2] Isa. v. 3, 4.

Saviour, weeping over Jerusalem, thus expresses Himself: *Jerusalem, Jerusalem, thou that killeth the prophets, and stonest them that are sent to thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not!*[1] We have also the words of the holy deacon St. Stephen addressed to the Jews who stoned him: *You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost; as your fathers did, so do you also.*[2] And St. Paul, addressing the faithful of Corinth, says: *And we helping do exhort you, that you receive not the grace of God in vain.*[3] And again, writing to the Hebrews, he says: *Looking diligently, lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be defiled.*[4]

These and many similar texts evidently prove that God grants to men graces by which they can observe His law, which nevertheless they do not observe; in other words, they prove the doctrine of *sufficient* graces in the sense above defined and explained.

3. This doctrine is against the teaching of the Jansenists. It was the principle of these sectaries that original sin destroyed free-will in our present state of nature with regard to things moral and religious, and that man had not the power and could not resist either grace or concupiscence, whichever of these might prevail in him at a given time. Hence one of the famous five propositions of Jansenius: 'In the present state of fallen nature interior grace is never resisted.' This proposition is only a consequence or a deduction natural and logical from the general principle of the Jansenists concerning original sin. And if the principle is false and heretical, so is this, its consequence, also here-

[1] St. Matt. xxiii. 37.
[2] Acts vii. 51.
[3] 2 Cor. vi. 1.
[4] Heb. xii. 15.

tical, and as such it has, in effect, been condemned by Popes Innocent X. and Alexander VIII., by which condemnation the Catholic doctrine of sufficient grace is confirmed.

4. As it is certain and of faith that there are graces merely *sufficient*, so likewise is it certain and of faith that there are *efficacious* graces in the present state of human nature. St. Paul, writing to the Philippians, says: *For it is God who worketh in you both to will and to accomplish, according to His good will.*[1] This need not be further proved, because no one will deny that there are many men who, aided by the graces of God, keep the Commandments and gain eternal life, and the graces by which they do these things are what we understand by *efficacious* graces. We should have no Saints in heaven, and no just men upon the earth, were not the doctrine of *efficacious* grace admitted. In connection with this kind of grace some difficulty has arisen concerning human liberty or free-will. *Efficacious* grace always and infallibly produces the salutary effect for which it is given; but it does not produce that effect necessarily and invincibly as the Jansenists pretend. On the contrary, it is of faith that the will, under the influence or motion of *efficacious* grace, remains perfectly free, and is not constrained nor necessitated to act, and can refuse its consent; so that the Divine impulse of grace does not interfere with freedom, but exists with the full and perfect liberty of the will. This has been defined by the Council of Trent in the following terms: 'If anyone shall say that the free-will of man, when moved and incited by God, co-operates nothing by assenting to God exciting and calling it, because it would thus prepare and dispose itself to obtain the grace of justification; or that it cannot dissent if it should like, but, as an inanimated thing, it does nothing, but merely holds itself passive, let him be anathema.'[2]

[1] Phil. ii. 13. [2] Sess. VI., Can. 4.

This dogmatic definition condemned at once the Protestant teaching that the free-will of man was destroyed by the sin of Adam, and, as a consequence, we can neither co-operate with grace nor resist it. Later on, the Jansenists adopted on their own account the Protestant error regarding human liberty, and they fell likewise under the anathema of the Church. It was in vain they endeavoured to shield themselves under the distinction of the twofold liberty—liberty from *contrariety* and liberty from *necessity*. They admitted that man, under the influence of *efficacious* grace, was, it is true, determined invincibly to act, but that no contrariety was found in the will, nor was there any violence done to it because its determination was agreeable and conformable to its inclination ; and they said this would suffice for liberty and for merit to be exempt from constraint, and that this was all the liberty of fallen man.

The Church has protested against this doctrine, and condemned as heretical another of the famous five propositions of Jansenius—to wit, to merit or demerit in this state of fallen nature, there is not required in man liberty from necessity, but liberty from compulsion (*a coactione*) suffices. It is evident that the liberty which Jansenius intended is the very reverse of liberty, for in that theory it is not the will that would decide or determine or choose in reality, but it would be determined invincibly by something else, exterior to itself, namely, grace. Such teaching would only lead us to a kind of fatalism, and destroy all merit and the meaning of future rewards or punishments.

We must bear in mind that we can do nothing without grace. It is necessary that it premove and accompany us in all our good actions, even to their completion, and, nevertheless, it will not operate without us. It effects all in us, and we also do all with and by it in co-operating with its action. It is this which St. Paul signifies when he says :

But by the grace of God I am what I am, and His grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me.[1] If we do a good work, it is by virtue of the grace given us. We co-operate with grace by following its movements, and by freely consenting to the good which it makes us wish and do.

5. I have to notice that theologians discuss the nature of *efficacious* grace. The question in reality and in effect which they discuss, and about which we have different opinions and systems, is as to whence comes the efficaciousness of grace, and how this grace can be reconciled with man's free-will.

It is not easy, nor is it necessary, to examine the various systems of theologians relative to this particular question, but I think it useful to call attention for the purpose of devotion as well as of instruction to two points as expounded by M. l'Abbé Gosselin.

The different systems which Catholic theologians propose on this subject, according to that judicious writer, can be reduced to two principal and fundamental ones, namely, (1) that of those who attribute the efficacy or efficaciousness of graces to the free consent of the will, and (2) that which attributes it entirely to the intrinsic nature of grace itself.

(1) The *Molinist* or *Congruist System.*—According to this system, that grace is called *efficacious* to which God saw from all eternity that man would consent, under the circumstances in which it would be given to him. And that grace is called *sufficient* to which God foresaw from all eternity that man would not consent, although he had the real power to consent under the circumstances in which it would be given. It follows from this, according to the defenders of the system, that one and the same grace would

[1] 1 Cor. xv. 10.

be efficacious in one man, and only sufficient in another; and even with respect to the same individual it would be efficacious in some circumstances, and not in others, according as God foresaw that the will would consent under favourable circumstances, and not under unfavourable ones. Such, in short, is the system sustained in substance, although with different modifications, by Molina, Suarez, Vasquez, and, for the most part, by theologians of the Society of Jesus.

(2) The *Thomist System*, or that of the Dominican School.—According to this, the efficaciousness of grace comes from the intrinsic nature of grace itself. It is the very nature of *efficacious* grace that, with its aid, the will does good, although, absolutely speaking, under the circumstances it need not do it, and is free not to do it. It is of the nature of *sufficient* grace that with it the will does not do good, although under the circumstances, and absolutely speaking, it can do it.

In this system we are to recognise from the very nature of *efficacious* grace a certain and infallible connection between grace and the consent of the will, although by no means a necessary connection. And between *sufficient* grace and the consent of the will we have to recognise a certain and infallible connection between the grace and the omission of the act for which it is given, though this connection must not be regarded as necessary in any sense. It should be noted that this omission is not to be attributed to *sufficient* grace, but to the bad will of the person who resists it. This system supposes, and rightly supposes, an essential difference between a *necessary connection* and a *certain* and *infallible connection* of a cause with its effect. We can perceive that a cause can have a certain and infallible connection with its effect without its being necessary. Daily experience furnishes us with many examples of this.

Thus, for example, a public porter, to whom you offer a

sovereign to perform at once some easy commission for you, will certainly and infallibly accept your proposition with great readiness and pleasure, although he does not do so necessarily, and he can, under the circumstances, refuse to oblige you. Again, a good, honest and honourable man or woman will certainly refuse to entertain an unworthy and dishonourable suggestion to do something disgraceful, although that refusal is not the result of necessity. Again, an honest and conscientious judge will certainly and infallibly refuse a bribe to commit an injustice. From these examples we can easily understand by mere human knowledge how the *certain* and *infallible* determination of the will need not be at all necessary, and that persons who will certainly and infallibly do one thing retain the power of not doing it, or of doing the contrary; otherwise their actions could neither be praiseworthy nor blameable, as our common-sense tells us.[1]

(3) We are free to hold and follow either of these two systems, whichever of them commends itself to our understanding. The Church only obliges us to believe that we are always free either to correspond to grace or to resist it.

There are certain reasons that must always have their weight in guiding our minds in their meditations on the mysteries of grace, as, for instance: (1) God is the first and immediate Cause of our salvation, and of every salutary act; and it belongs to the first and immediate Cause, not only to give the power or faculty, but also the act itself; therefore we must suppose that God not only gives us the power of doing well by *sufficient* grace, but also that He reduces this power into act by His *efficacious* grace. (2) That which is most excellent and most worthy in the affair of salvation must always be attributed to God as to the first and uni-

[1] 'Hist. Littér.' de Fénelon, iii^e. part, art. ii., quoted by D'Hauterive, 'Grand Catéchisme,' vol. ix., pp. 37, 38.

versal Cause of man's salvation; and the good action is more excellent and more worthy than the power of acting well; and is that which secures salvation: hence it follows that to God we must attribute not only the power and faculty of acting well, but also, and with much greater right and reason, we must attribute to Him good actions themselves. It would seem to some that, if a man would reduce or bring the *sufficient* grace into action without another and stronger help, it might be said that he would be the first and immediate cause of the salutary act and of his salvation, because the good action is that for which eternal life is given. It is certain that that which belongs to the omnipotent will of God in the matter of our actions must be preserved intact, and whether the *concoursus simultaneous* is sufficient for this, or whether the *premotio physica*, as theologians say, is required, I do not venture, and I need not say that I cannot venture, to decide after reading the grave, eminent, pious doctors who have ranged themselves on either side; and after the decision of the Holy See, to leave the subject in dispute still an open question, with the injunction that no Catholic writer on one side should dare to impute heresy or error in doctrine to those who maintain and teach the opposite system.

Pope Paul V., after holding sixteen Congregations or meetings of the Cardinals and of theologians on both sides without pronouncing any judgment on the controverted points, terminated the inquiry in the year 1607, by leaving each party free to defend its own opinion, and ordaining that neither party should presume to condemn by any theological note of censure the opinion or system of the other.

6. St. Francis de Sales in his 'Treatise on the Love of God,' according to his own pious sentiments and his sound practical judgment, thus expresses himself with regard to the action of grace on free-will and the manner of their

connection: 'Our will is not constrained by the omnipotent strength of the Hand of God which touches it; the invitations, attractions, and inspirations which besiege our hearts, and appear to compel them, do not deprive us of the least degree of liberty. The chains of grace are so powerful, and yet so sweet, that though they attract our hearts, they do not shackle our freedom; their influence is efficacious, but almost imperceptible. The holy violence they exert does not destroy our liberty; it only enables the will voluntarily to exercise its privilege of independence. In fine, grace urges, but does not compel; and, notwithstanding its great power, we can yield to or refuse its influence, as we please.' 'It is also worthy of admiration that though our yielding to the impulse of grace is much more the effect of grace than of our own will, and that resistance to its inspirations is to be attributed to our will alone, yet man exercises his freedom as fully in consenting to it as in following his inclination to reject it. The Almighty manages our hearts so dexterously that He remedies our weakness by the communication of His Divine strength, though He does not infringe on our liberty; He enables us to do what we could not effect ourselves, but without encroaching on the power He has given us to act as we please. Nothing can be more perfect than the union between strength and sweetness in the operations of grace. These two inseparable qualities act in concert, to enable us to do good. Strength is tempered by sweetness, and sweetness is supported by strength. One stimulates, the other persuades, so that the soul is at once powerfully assisted and strongly supported; hence the supernatural aid imparted by grace, to act virtuously, does not in the least infringe on our free-will, to do or not to do.'[1]

[1] 'Treatise on the Love of God,' book ii., chap. xii. (English translation).

7. As to the reconciliation of the power of grace with free-will; how the will remains free under the motion of efficacious grace; how God's premotion will infallibly obtain its effect; and how as He moves all creatures according to their natures, and that therefore He can move us freely as He moves other creatures necessarily, are questions that involve difficulties, but no impossibility, and it would be foolish to try to explain them or to make them easily understood by the light of human reason alone; and we may use here concerning the doctrine of *efficacious* grace and the freedom of the will a rather long but edifying extract from Father Faber's work, 'The Creator and the Creature': 'The delightful admission of the very absoluteness of God's sovereignty over us seems to bring us to a more manifest equality, a more privileged intimacy with Him, than that view of God which represents the relation of Creator and creature as a beautifully just discharge of mutual obligations, wherein He respects the charter He has given us, and we obey His laws as well as His knowledge of our weakness gives Him a right to expect. I have not a word to say of condemnation of that system of theology which endeavours to clear the relationship of Creator and creature of all difficulty, and justifies God to man by representing Him as exercising over us a sort of limited sovereignty which fully satisfies our ideas of perfect equity, such equity as subsists between a powerful monarch and his subjects. But I am quite unable to receive such a system of belief into myself. A controversialist who makes out that there are no difficulties in revelation seems to me to prove too much, for to say that a disclosure from an Infinite Mind to finite minds is all easy and straightforward is almost to say that there is no such disclosure, or that the one claiming to be so received is not Divine. So, in like manner, when we consider what it is to be a creature, and

what it is to have a Creator, we cannot but suspect a theological system which represents our relations with our Creator as beset with no difficulties, and makes all our dealings with Him smooth and intelligible, as if they were between man and man. It makes me suspicious, because it proves so much, and this quite irrespectively of any of its arguments in detail. There must be at the least a *look* of overbearing power, and an exhibition of justice unlike the fairness of human justice, or I shall not easily be persuaded that the case between God and man has been stated candidly, or even quite reverently. It is, indeed, an act of love of God, as well as of our neighbour, to make religious difficulties plain; but he is a bold controversialist who, in an age of general intelligence, denies the existence of difficulties altogether, or even under-estimates their force; and as the facts on man's side are too obvious to be glossed over, the temptation is almost irresistible to make free with God, and to strive to render Him more intelligible by lowering Him to human notions. In the long-run this method of controversy must lead to unbelief. Most men are more satisfied by an honest admission of their difficulty than by an answer to it; few answers are complete, and common-sense will never receive a religion which is represented as having no difficulties. It forfeits its character of being Divine by making such a claim. Religion, as such, cannot be attractive unless it is also true; and when we are sure of the truth, we must not mind its looking unattractive, but trust it, as from God, and therefore, as His, possessed of a secret of success which will carry it securely to its end.'[1]

[1] 'The Creator and the Creature,' pp. 101, 102, note.

CHAPTER V.

HABITUAL GRACE: ITS NATURE AND PROPERTIES.

1. Habitual grace defined and explained; proved as a habit and a gift.
2. A gift distinct from charity, but inseparable from it.
3. The sense in which it is said to be a participation of the Divine nature.
4. Other gifts connected with sanctifying grace.
5. The uncertainty as to being in a state of grace. Some signs by which we can have moral certainty of the grace of God.

1. *Habitual* grace is a supernatural gift which produces in us sanctification or justification. It is fully defined by Father Perrone: '*Habitual* grace is a supernatural gift of God permanently inhering in the soul, by which a man is immediately and formally made just, pleasing to God, the adopted son of God, capable of eliciting works meritorious of eternal life, and heir of the same eternal life.'[1]

As the word *actual* grace signifies a passing gift, the word *habitual* signifies a permanent gift. *Habitual* grace is no mere passing and accidental motion, but a gift which remains in us in a constant and permanent manner, which we can only lose or renounce by a free and formal act of our will by sinning mortally. *Habitual* grace is also called *sanctifying* grace, because by it we are sanctified or made holy.

This sanctifying grace exists in the soul itself as a habit

[1] 'Prælect. Theolog.,' Tract. de Gratia, p. 2, c. 1.

or quality, and is permanent in such a manner that it remains even when not in actual operation. It inheres physically in the soul, and is an infused, not an acquired, habit. It is also distinct from any act of virtue which men perform, because even when these cease grace remains. This teaching, if not of faith, as Suarez thinks it to be, is at least certain and according to the common opinion of theologians. One argument suffices to satisfy us on this point, namely, children receive in Baptism sanctifying grace; and they are incapable of exercising the faculties of the soul at that time, and therefore this grace is infused into their souls as a habit or supernatural quality, and is distinct from acts of virtue, though these proceed from grace when men are capable of acting.

Some philosophers, who do not admit that accidents are distinct from substances, either material or spiritual, think themselves safe by acknowledging Divine impressions and modifications permanent after the manner of a habit or quality in the souls of the just, which, however, is not a quality or any other distinct entity, and that the Fathers of Trent did not intend to decide a purely philosophical question in this matter. Their opinion that accidents are not really distinct from substances is rejected generally by Catholic writers as incompatible with the principles of faith and some Catholic dogmas.

Secondly, this sanctifying grace is a gift, and a created gift, and therefore distinct from the Holy Ghost. Some Catholic writers, as Petavius and the Master of the Sentences, teach that it is the Holy Ghost Himself. 'Now, according to several passages of Holy Writ, the grace of God is a definite inward gift, which signifies a thing given, not a mere giving; not a favour (as if we should say, It is a great mercy we are saved! that is an act. display, proof of mercy), but, as indeed the word "gift" in English means, a

possession, as, when you say a man has the gift of languages, it is a faculty in him, whereas you would not say that popularity was a gift, which is something external, but rather the talent of becoming popular, or influence, is a gift; nor would you say acceptance was a gift, but acceptableness.'[1] If it be a gift of God, it is something distinct from God Himself, and being the gift of the Divine Spirit, it is not the Holy Ghost.

For instance, in Rom. v. 15-17 we read: *But not as the offence, so also the gift. For if by the offence of one many died, much more the grace of God, and the gift by the grace of one man, Jesus Christ, hath abounded unto many. . . . For if by one man's offence death reigned through one, much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ.*

St. Paul enumerates as gifts: prophecy, ministry, teaching, exhortation, etc. Speaking of continence, he says: *Every man has his proper gift from God.* He says: *There are diversities of graces, but the same Spirit.* He exhorts Timothy *not to neglect the grace that was in him*, but to stir it up to rekindle the gift of God which was in him. St. Peter, too, speaks of our ministering grace as good stewards: *Every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God* (1 Pet. iv. 10).

The word 'gift' or 'grace' in these places must mean a thing given, and by it is meant a certain faculty or talent. It is not a mere change of purpose on our part, or disposition in God towards us, or a liberty, privilege, or, as it may be called, citizenship accorded to us, but a something lodged with us, and distinct from the Holy Ghost, inasmuch as it is a gift granted by Him.

[1] Newman's lectures on 'Justification': Lecture VI., 'The Gift of Righteousness,' p. 140.

The Council of Trent (Sess. VI., Can. 11) supposes this doctrine when it decrees anathema on anyone *who shall say that men are justified without grace, and charity which is diffused in their hearts by the Holy Spirit, and inheres in them*, wherein grace is entirely distinguished from the Holy Ghost.

2. Sanctifying grace is also really distinct from the virtue of charity. This is the opinion of St. Thomas and of Suarez, who consider grace as distinct from charity and the other virtues, as the sun is distinguished from heat, light, and colours. It is, they say, the root and principle of the virtues. It is true many eminent doctors, such as Peter Lombard, St. Bonaventure, and Scotus, hold an opposite opinion, which is therefore a probable opinion, and which they sustain on the ground that Scripture attributes all the effects of sanctifying grace to charity. This may be accounted for by reflecting that the effects of grace are attributed to charity, because grace by charity, as the sun by its light, produces many of its effects.

St. Thomas contends that the *gratia justificans*, or sanctifying grace, is not the same as the habit of love, the latter belonging to the will, and the former to the substance of the soul. In which opinion he is followed by Cajetan and others. St. Bonaventure assents so far as to consider that there is a formal distinction between them. This alleged distinction was a subject of dispute at the Council of Trent between the Franciscans and Dominicans; on all which accounts it was left unsettled by the Fathers there assembled. Indeed, it may be obviously argued that, unless the habits of grace and love are distinct, infants cannot be justified.[1]

Sanctifying grace consists not in any substance, nor in any moral quality, but in an accidental quality, created and

[1] Newman's letters on 'Justification,' appendix, pp. 351, 352.

spiritual, which remains physically in the soul, and may be called in philosophical language a *habit*. This notion is conveyed to us by the expressions of Holy Scripture, calling grace by names such as the following: *life*, *seed*, *pledge*, *sign*, *fountain*, etc.

3. It is also said to be a participation of the Divine nature, and the sense in which this expression should be understood needs some explanation. That grace is some participation of the Divine nature no one denies, on account of the express testimonies of Sacred Scripture and of the Fathers. But we have to ask, What is this participation, and in what sense is it to be understood? Some say that it is only moral participation, consisting in the rectitude of the will and the imitation of the sanctity and justice of God in His works, in the sense that those who imitate the faith of Abraham are called the children of Abraham, and those who imitate the malice of the devil are called the children of the devil, although physically they are not born of Abraham nor of the devil. Others, according to the more common opinion, called it a physical participation; but this physical participation is not to be understood as if by grace the Divine nature as to its essence is communicated to man, just as in human beings nature is communicated by parents to their child. This mode of communication of the Divine nature is only to be found *within* God and in the three Divine Persons, and not *ad extra*. This communication is therefore only accidental by a participation of similitude or likeness; or by some gift distinct from the Divine nature, imitating and expressing the nature imperfectly and by analogy.

Father Xavier Schouppe explains the sense in which habitual grace is in a special manner a participation of the Divine nature:

(1) It is the principle, or root, or fountain-head of super-

natural and holy works, such as proceed essentially and in an infinitely more excellent degree from the Divine nature; that which is essential to God is participated by us through grace, namely, *to do the works of God.*[1]

(2) Because it is the seed and the root of glory—that is, of the vision of God; it is essential to God to see Himself, and in this His nature consists. But what belongs to God essentially may be participated by us through grace.[2]

That grace is in some sense a participation of the Divine nature may be proved by that celebrated and express testimony of the prince of the Apostles in his second Epistle, wherein he says: *By whom* (Christ) *He hath given us most great and precious promises, that by these you may be made partakers of the Divine nature, flying the corruption of that concupiscence which is in the world.*[3] The Sacred Scripture also testifies that the just by grace are generated, born, and born again of God, and are made the children of God. Thus St. James says of God: *Of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature.*[4] And St. John: *And as many as received Him, He gave them power to be made the sons of God, to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*[5] And again: *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*[6] The same Apostle in his first Epistle thus writes: *Whosoever is born of God committeth not sin; for His seed abideth in Him, and he cannot sin because he is born of God.*[7] And further on he writes: *We know that whosoever is born of God sinneth not; but the generation of God preserveth him, and the wicked one toucheth him not.*[8]

[1] St. John vi. 28.
[2] 'Elementa Theologiæ Dogmaticæ,' Tract. de Gratia, vol. ii., p. 82.
[3] 2 St. Pet. i. 4. [4] St. James i. 18. [5] St. John i. 12, 13.
[6] *Ibid.*, iii. 5. [7] St. John iii. 9. [8] *Ibid.*, v. 18.

We may conclude from these that grace is a participation of the Divine nature, because by generation and birth nature is communicated, and he only can be called a son who reflects the nature of his father.

It may perhaps serve to further elucidate this point if we refer to the Divine attributes and the manner in which we may be said to participate in them, and glorify God through them. There are communicable attributes of God's nature, such as His holiness, mercy, justice, wisdom, and truth. These are called communicable attributes, because they may be in some respect and measure found also in creatures, and obtain a resemblance of God in them, as the tendency of grace in us, and the effect of the Spirit of God, is to make us in some sense partakers of the Divine nature. And the more perfectly we transcribe our original, the more lively these lineaments of God are portrayed upon the soul, the more do we thereby glorify Him; for it is His honour to be imitated in what is imitable by us. There are also many incommunicable attributes of God, which it were impiety and folly for us to attempt the imitation of. Such are His absolute eternity, both before and after all time; His infinitude and immensity, filling all places—yea, infinitely exceeding all; the perfect simplicity and incomposition of His Nature; His immutability and His independency and self-sufficiency. In none of these can we be like unto God. But yet these proper and incommunicable attributes lay upon us many duties, by the conscientious performance of which we ought to glorify God; for we are bound to glorify Him, not only in His holiness and justice and goodness, but in His eternity, unchangeableness, omnipotence, omniscience, etc., although indeed in a different manner. The former we ought to glorify by conforming ourselves to them; the latter we ought to glorify by performing the duties which they oblige us unto. Inasmuch as it is sancti-

fying grace that enables us to do the one and the other, it may be called a participation of the Divine nature.

4. *Other Gifts connected with Sanctifying Grace.*—With grace are infused first the three theological virtues: faith, hope and charity. This Suarez considers of faith, on the authority of the Council of Trent, Sess. VI., cap. vii.: *Unde in ipsa justificatione cum remissione peccatorum hæc omnia simul infusa accipit homo per Jesum Christum, cui inseritur fidem spem et charitatem.* Then the cardinal virtues and the moral virtues, as well as the gifts of the Holy Ghost, are also infused, according to the more common teaching of theologians.

Father Faber beautifully describes this when he asks us to consider all that is involved in an infant's Baptism:

'Not only are the eternal consequences of the fall to his particular soul in one instant destroyed, but the child becomes entitled to the most stupendous privileges and inheritance, which would not have been due to him naturally, even if Adam had not fallen. He is at once raised to a higher state than one of pure nature—he is the child of God. The Divine nature has been communicated to him by sanctifying grace. Extraordinary possibilities of spiritual developments and earnests of everlasting life have been implanted in him by certain mysteriously infused habits of the theological virtues, faith, hope and charity, perhaps of the other virtues also. Seven other supernatural habits, standing in the same relation to the actual impulses of the Holy Ghost as the other infused habits stand to actual grace, and which bear the name of the gifts of the Holy Ghost, are also infused into him, containing in themselves spiritual provisions for the greater occasions of his life, for his more intimate intercourse with God, and, if so be, for the magnificent operations of heroic sanctity. Meanwhile, if he dies before the use of reason, there is secured to him the eternal vision of God, with all the intellectual glories of an immortal

spirit, whose intelligence had never been developed upon earth at all.'[1]

In a note appended to the page from which this extract is taken, the same pious writer gives a short doctrinal explanation in reference to the infusion of the moral virtues at Baptism:

'Benedict XIV. ("De Canonizat.," iii. 21) says it is as yet a disputed point whether there is at Baptism an infusion of the moral virtues together with the theological. St. Thomas (i. 2, qu. 63, art. iii.) discusses the question whether any moral virtues are given to us by infusion, and he answers it affirmatively, because it is necessary that effects should correspond proportionately to their causes and principles. Scotus, on the other hand, denies the infusion of the moral virtues. A gloss on the decree of Clement V. in the Council of Vienna gives these opposite opinions, and the question of the connection between the habits of the theological and moral virtues is left open, because of the authority of those doctors who do not admit the infusion of the moral virtues in infant Baptism.'

5. There remains one other question with regard to sanctifying grace that may be here introduced, namely, the uncertainty of a state of grace in this life, and the knowledge we may have as to whether we are pleasing to God or not.

The Uncertainty of a State of Grace.—We may distinguish a twofold certitude. One, absolute, which cannot be false or mistaken, and which excludes all fear of the opposite. Such is the certitude we have of the truths known by revelation, or by clear and distinct evidence. To this species of certitude may be reduced that which is so well established by testimonies and authorities that it excludes all fear of the opposite; and although physically speaking it could be false, it could not be so morally speaking, as, for example,

[1] 'The Creator and the Creature,' pp. 305, 306.

the certitude I have of the existence of Rome. The other kind of certitude is called moral or conjectural, and is that which is founded on good sound reasons, but which, after all, and morally speaking, may turn out to be false. It may be more or less certain according as the reasons on which it rests are more or less authentic and convincing.

Lutherans and Calvinists have asserted three things with regard to the state of grace: first, that a man could have certain and indubitable faith of being in a state of grace; secondly, that everyone is bound to believe this of himself, otherwise he is neither just nor faithful; thirdly, by this faith alone are men justified. The second and third statements have been anathematized by the Council of Trent as contrary to the Catholic faith (Sess. VI., Can. 13, 14). The first, although not anathematized as contrary to faith, was openly reprobated by the Council, as appears from the ninth chapter of the sixth session. We may admit that a person might receive a special revelation from God as to his state of soul, and in this case, of course, he could have certainty as to his state.

The Blessed Virgin received a revelation of this kind, as we learn from the words of the Angel addressed to her: *Hail, full of grace;* likewise the paralytic and the sinful woman (Matt. ix. and Luke vii.), to whom Christ said that their sins were forgiven. These could be certain of being in a state of grace, but the question does not concern these or any such extraordinary cases. It is a question as to the certitude we can obtain in the ordinary way. And on this point it may be clearly stated that no one without a special revelation can be certain, with an absolute certainty excluding all fear of the opposite, that he is in a state of grace. This may be proved from various places of Sacred Scripture. Thus in Ecclesiastes it is said: *There are just men and wise men, and their works are in the hand of God; and yet*

man knoweth not whether he be worthy of love or hatred.[1] And in Ecclesiasticus we have the words of admonition: *Be not without fear about sin forgiven.*[2]

St. Paul, in writing to the Philippians, exhorts them *with fear and trembling to work out their salvation;*[3] and in the first Epistle to the Corinthians he expresses himself in the following words: *But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self. For I am not conscious to myself of anything, yet am I not hereby justified; but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the councils of the hearts, and then shall every man have praise from God.*[4]

A little reflection should suffice to convince us of this uncertainty, or, rather, want of absolute certainty. There is no means short of revelation for obtaining this certain knowledge here below. We know, indeed, by faith, that God gives grace to anyone who sincerely loves Him and is truly penitent for his sins; but no one can know, either by faith, or by any other infallible testimony, or by evidence, that it is absolutely certain that he does love God, and is sorry for all his sins. Not by faith, because this particular fact is nowhere revealed; not by any other infallible testimony, because there is no other infallible testimony to be assigned in the case; not by evidence, because human judgment in this matter is fallible and often deceptive, and the heart of man is inscrutable, and there is always reason to fear that there may be hidden sins, or that the sorrow for sin is imperfect and insufficient, or that the necessary dispositions for the reception of the Sacraments may be wanting, or that the love which we feel for God may be

[1] Eccles. ix. 1. [2] Ecclus. v. 5. [3] Phil. ii. 12.
[4] 1 Cor. iv. 3 *et seq.*

only human, and not Divine. For these reasons we can understand how those people may be deceived who imagine that they have an assurance of their salvation in this life, who say they are saved, or assert that on a particular day, at some great revivalist meeting, they received salvation. How different is the Catholic sentiment which is expressed by St. Gregory!—*Sancti viri cum mala superant, sua etiam benegesta formidant ne cum bona agere appetunt, de actionis imagine fallantur, ne pestifera tabes putredinis sub boni specie latent coloris.*—Holy men, when they overcome evil, fear even the good which they do, lest, whilst they intend that which is good, they may be deceived by the appearance of the action, and lest the pestiferous poison of wickedness may be hidden under a bright or good colour. And the Council of Trent clearly teaches this doctrine (Sess VI., cap. ix.) in the following words: 'As no pious person should doubt of the mercy of God, of the merits of Christ, and the power and efficacy of the Sacraments, so everyone when he considers his own infirmity and indisposition, may doubt and fear about his grace, since no one can know by the certainty of faith, which cannot be falsified, that he has attained grace (or the state of grace).'

At the same time, and notwithstanding this teaching, we may be consoled by considering that we may have some certain knowledge and some moral certainty of being in a state of grace and pleasing to God. No one denies that a person may know with a moral certainty, and by conjecturing from certain signs and symptoms, that he has the grace of God in his soul. St. Thomas indicates three principal signs of the indwelling of sanctifying grace in the soul. The first: A pleasure in hearing and reading of, and in meditating on, Divine things, according to the words of St. John: *He that is of God heareth the words of God.*[1]

[1] St. John viii. 47.

The second is a contempt for worldly things, for the diminution of cupidity is a sign of charity. The third is when a man is not conscious to himself of any mortal sin, and that he is willing to die rather than offend God. To these may be added the prompt will of doing that which is pleasing to God, and humility: *God gives His grace to the humble.*

It is, therefore, in accordance with the disposition of Divine Providence that, whilst we may not be absolutely certain of our state of grace here on earth, lest we be led into pride and presumption, we may nevertheless have a certain moral and conjectured certainty of that state, so that our souls may not be tortured by continual anxiety, but that between fear and hope we may work out our salvation.

CHAPTER VI.

THE EFFECTS OF GRACE—THE JUSTIFICATION OF THE SINNER.

1. The various meanings of the word 'justification.'
2. The definition given by the Council of Trent explained.
3. The remission of sins as to guilt and punishment really effected by justification proved from Scripture and defined by the Council of Trent.
4. Sanctification, or the infusion of habitual grace into the soul. Definition of the Council of Trent.
5. Bossuet's description of inherent justice.

ST. THOMAS gives two principal effects of grace, namely, the justification of a sinner and the merit of the just. Let us follow his order in treating of these subjects. In this chapter we shall treat of justification, and in the next of merit.

1. The word 'justification' is used in four senses in Holy Scripture. (1) It is used for the law of God, according to the words of the Psalmist: *Oh that my ways may be directed to keep Thy justifications!*[1] (2) For the acquiring of justice or its acquisition, as used by St. Paul in his Epistle to the Corinthians, when he says: *And such some of you were; but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ.*[2] (3) For an increase of justice, as used by St. John when he says: *And he that is just let him become justified still.*[3] (4) For the declaration of external justice, as, for example, a forensic

[1] Ps. cxviii. 5. [2] 1 Cor. vi. 11. [3] Apoc. xxii. 11.

declaration of innocence as conveyed by the words of Proverbs: *He that justifieth the wicked, and he that condemneth the just, both are abominable before God.*[1] Justification as taken in connection with grace, and as used in this place, is the supernatural operation in the soul by which a man, by infused grace, is constituted in a state of justice and holiness.

2. It is defined by the Council of Trent: 'A transition from that state in which a man is born a child of the first Adam to a state of grace and adoption of the children of God by the second Adam, Jesus Christ our Saviour.' Justification is, according to this definition, the state of a person who has been made just after having been culpable. It imports two things, namely, the remission of sins and sanctification. It is said to be the effect of grace, because it is produced in our soul by sanctifying grace.

To avoid any misunderstanding as to the sense in which Catholic theologians use 'justification,' we have further to note (1) that it may be taken in an *improper* or *extrinsic* sense, as to declare a man just when he either is not so in reality, or may not be so; and this either through the want of knowledge of his guilt, as when it happens that a man is declared not guilty by a human tribunal because there are no proofs of his guilt, or through malice, by which the guiltiness is concealed in the sense in which Isaias pronounces: *Wo* on those *that justify the wicked for gifts, and take away the justice of the just from him*[2]—that is, by declaring the impious to be just. (2) That it may be taken *properly* and in its *intrinsic* sense, for that process or thing that makes a man just who is not so. The first kind of justification here referred to is manifestly unworthy of God, inasmuch as it involves either ignorance or falsehood. And yet it is the kind of justification which they attribute to God who say

[1] Prov. xvii. 15. [2] Isa. v. 23.

that He only covers over the sins of the wicked, and does not impute them any longer to them. It is in the second sense that we are to understand that God truly justifies the sinner by really pardoning his sins and removing their stains, and by sanctification.

3. *The Remission of Sins.*—In the justification of a sinner, the sins are really remitted both as to the guilt and the eternal punishment, and not merely covered over, or not imputed. This proposition is against the Lutherans and Calvinists, and the Protestants of the present day, who still hold their doctrine of justification. The Sacred Scriptures, in the clear terms which it uses with regard to the forgiveness of sins, teaches this doctrine. *Behold the Lamb of God*, says St. John the Baptist, speaking of Christ—*behold Him Who taketh away the sins of the world.*[1] St. Peter, speaking to the Jews, says: *Be penitent therefore, and be converted, that your sins may be blotted out.*[2] From the Old Testament we may quote the following texts: *Have mercy on me, O God, according to Thy great mercy. And according to the multitude of Thy tender mercies blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin. . . . And blot out all my iniquities.*[3] *I am He that blot out thy iniquities for My own sake, and I will not remember thy sins.*[4] *Take away all iniquity.*[5] *Who is a God like to Thee, who takest away iniquity?*[6]

From other texts of Sacred Scripture we may learn that a man by sin is interiorly stained and defiled, and this, according to all, is the necessary effect of sin on the soul. And, according to Scriptural language, a man in his justification is cleansed, washed, and purged from his sins and sanctified. Thus St. John expresses it: *We have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us*

[1] St. John i. 29. [2] Acts iii. 19. [3] Ps. l. 3, 4, 11.
[4] Isa. xliii. 25. [5] Osee xiv. 3. [6] Mich. vii. 18.

from all sin.[1] The Psalmist says, speaking to God: *Thou shalt wash me, and I shall be made whiter than snow.*[2] And in Ezekiel the Lord God instructs the prophet thus to speak in His name to the House of Israel: *I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols.*[3]

These texts are, according to the tradition of the Catholic Church, to be understood in their natural and obvious sense against that false Protestant teaching which states that justification produces no real change in us; that the justice of a man only means an external declaration or denomination; that when God is said to justify the sinner, this only means that God deigns to declare and to repute and reckon him just, in the same sense that a sentence of a judge justifies an accused person by declaring and making it appear that he is innocent, and saves him from the punishment of the law, and this whether the accusation be true or false; so it is in this manner and sense we have to understand that our sins are not imputed to us after we are justified. The Council of Trent, guided by the Scriptural texts above quoted, and by the constant and unchanging teaching of tradition, has condemned this pernicious doctrine, and stamped it with an anathema: 'If anyone deny that by the grace of our Lord Jesus Christ, which is conferred in Baptism, the guilt of original sin is remitted; or should assert that all that has the nature of sin in it is not taken away, but only covered over or not imputed, let him be anathema.[4] Father Perrone adds that although the Council, attending to the error of the innovators, speaks only of original sin, since the same reason applies to actual sins, the definition of the Council is to be extended to all

[1] 1 St. John i. 7. [2] Ps. l. 9. [3] Ezek. xxxvi. 25.
[4] Sess. V., Can. 5.

without exception. Actual sins are blotted out in the very same way as original sin.

4. *Sanctification.*—At the same time that sin is forgiven, grace is infused into the soul, and it becomes sanctified. The Council of Trent lays down clearly this doctrine: 'Justification is not only the remission of sins, but it is also sanctification, and the renovation of the interior man, by the voluntary receiving of graces and gifts, whence a man from being unjust becomes just, and from being an enemy becomes a friend.'[1] This renovation of the interior man could not consist in cloaking over the sins merely, and not imputing them, because then the sins would still be in the soul, which is not interiorly renovated, and a man would not be really just and a friend of God, but only be externally reputed such. In connection with the cloaking over of sins, and not intrinsically remitting them, we would have to admit many absurdities, such as (1) that a man would be at the same time just and unjust—just because he is justified, and unjust because he remains in sin, which is essentially injustice; (2) that God would love sinners as His friends, and in the order of eternal beatitude, against the express words of Wisdom: *To God the wicked and his wickedness are hateful alike.*[2]

The remission of sins, which is the justification of the sinner, is not effected by the external imputation of the justice by which God is just, or of the justice of Christ, but by real and intrinsic justice, or the infusion of habitual grace. This proposition is of faith, defined by the Council of Trent: 'If anyone shall say that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of grace and charity, which are diffused into our hearts by the Holy Spirit and adhere to them, or also that the grace by which

[1] Sess. VI., cap. vii. [2] Wisd. xiv. 9.

we are justified is only the favour of God, let him be anathema.'[1]

This definition is founded on the texts of Scripture already quoted, by which the sinner is said to be washed, purified, renovated, sanctified; and no one can be said to be thus washed, purified, renovated, and sanctified, unless there be in him some quality by which he can be thus designated. Again, the Scripture frequently says that we have in us grace, charity, and justice, by which we are really just, *e.g.: And of His fulness we all have received, and grace for grace.*[2] *By Whom we have received grace*, etc.[3] *But to everyone of us is given grace according to the measure of the giving of Christ.*[4] *The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us.*[5]

We have to bear in mind that the *formal* cause of a thing is distinguished from the *efficient* cause, as scholastics tell us. Now, the justice of Christ is the efficient cause, and therefore it is not the formal cause of our justification. We are also reminded that our justice or sanctity sometimes increases, and sometimes grows less, and some are better and holier than others, but the justice of God and of Christ is always equal and the same.

5. The learned Bossuet, speaking of inherent justice, says: 'A sanctity which does not make us saints, and justice which does not make us just, were a subtlety quite unintelligible. But a sanctity and justice formed in us by Almighty God, and not yet pleasing to Him, or, if agreeable to Him, not making that person in whom it is found agreeable to Him, would be another nicety, still more unworthy the sincerity of a Christian.'

But after all, when the Church defined in the Council of

[1] Sess. VI., Can. 11. [2] St. John i. 16. [3] Rom. i. 5.
[4] Eph. iv. 7. [5] Rom. v. 5.

Trent that remission of sins was given us, not by a simple imputation of the justice of Jesus Christ outwardly, but by a regeneration which changes and leavens us inwardly, she did but repeat what formerly she had defined against the Pelagians in the Council of Carthage, that children are truly baptized in the remission of sins, and to the end that regeneration should purify in them the sin which they contracted by generation. Conformably to these principles, the same Council of Carthage understands by sanctifying grace, not only that which remits to us sins committed, but that also which assists us to commit them no more, not only by enlightening our minds, but also by inspiring charity into our hearts, to the end that we might fulfil God's commandments. Now, the grace which works these things is not a simple imputation, but is also an emanation of the justice of Jesus Christ; wherefore justifying grace is a different thing from such an imputation, and what was said in the Council of Trent is nothing but a repetition of the Council of Carthage, whose decrees appeared by so much the more inviolable to the Fathers of Trent, as the Fathers of Carthage were sensible in proposing them, that they proposed nothing else on this subject, but what had always been approved of in the Catholic Church spread all over the earth.

It is in this sense that the Catholic Church had always confessed, after St. Paul, that Jesus Christ is made unto us *wisdom*, not by simply imputing to us that wisdom which is in Him, but by infusing into our souls that wisdom which flows from His; that He is unto us *justice* and *sanctity* in the same sense that He is *redemption*, not by covering our crimes only, but by defacing them entirely by His Holy Spirit poured into our hearts. Moreover, that we are made the *justice* of God in Jesus Christ in a manner more intimate than *Jesus Christ had been made to be sin for us, since God*

had made Him sin, to wit, the victim for sin, by treating Him as a sinner, though He were just; whereas He had made us *the justice of God in Him*, not by leaving us in our sins, and merely treating us as just men, but by taking from us our sins and by rendering us just.[1]

[1] Bossuet's 'History of the Variations,' vol. ii., book xv., pp. 457, 458.

CHAPTER VII.

DISPOSITIONS REQUIRED FOR JUSTIFICATION.

1. The case of infants to be distinguished from that of adults.
2. The six acts assigned by the Council of Trent by which an adult is disposed for justification.
3. Faith required for justification. The theological virtue of faith.
4. Faith of itself not sufficient for justification.
5. Answers to objections against the doctrine that faith alone does not justify us.
6. The five other acts required for the justification of an adult.
7. Justification the work of a moment. The state of justification the same as that of regeneration and sanctification.
8. Summary of the Catholic doctrine of justification and its causes.

1. SPEAKING of the dispositions required for justification, or habitual grace, it is necessary to distinguish the case of infants from that of adults, as the one answer does not apply to both. In the case of infants we are to understand that no previous preparation or disposition is required, other than to present them for Baptism. As soon as the Sacrament is administered to them, by virtue of it they receive habitual grace, the stain of original sin is effaced, and they are made the children and friends of God, without having to take any personal action in their own renovation or regeneration. There existed a barely tolerated opinion amongst theologians that by virtue of Baptism, in the case of infants, the guilt or stain of sin was removed, but that grace was not conferred on them. The common teaching

is that grace and the infused virtues are instilled into the souls of infants, by Baptism, as habits or qualities, although for the time being infants cannot act or use those gifts. The same rule applies both to infants and adults, that when sin is removed grace is always infused into the soul.

2. In the case of adults, however, some preparation or disposition is required for justification. The Council of Trent[1] assigns six acts by which an adult sinner ought to dispose himself for justification, namely, acts of faith, fear, hope, love of God, penance or contrition, and the resolution to receive the Sacraments instituted for the remission of sins, to begin a new life, to keep the Commandments—which resolution may be said to be included in true contrition.

3. The principal question about these dispositions is as to the faith required for justification, because concerning this many have erred.

The Council of Trent teaches that the faith required for our justification is not that confidence by which we believe or trust that our sins are pardoned on account of Christ, but that by which we believe the truth revealed by God on account of His authority and veracity. 'If anyone shall say that justifying faith is nothing else than confidence of the Divine mercy forgiving sins for Christ's sake, or that it is by that confidence alone we are justified: let him be anathema.'[2]

The teaching of the Council of Trent rests on many expressions of Sacred Scripture, *e.g.: Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved.*[3] *The word is nigh thee, even in thy mouth and in thy heart. This is the word of faith which we preach. For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him*

[1] Sess. VI., cap. vi. [2] Sess. VI., Can. 12.
[3] St. Mark xvi. 15, 16.

up from the dead, thou shalt be saved.[1] From which words we may conclude that Christ and His resurrection are the object of saving faith, and not the sole mercy of God, remitting our sins. When our Lord said to Martha, *I am the Resurrection and the Life. He that believeth in Me, although he be dead, shall live. And everyone that liveth and believeth in Me shall not die for ever*, Martha answered, *Yea, Lord, I have believed that Thou art Christ, the Son of the living God, Who art come into this world.*[2] From which it would appear that faith requisite for eternal life is to believe in the Divinity of the Word Incarnate. And it is in this sense that we have to understand the words of St. John's Gospel: *These things are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.*[3]

From the beginning and by the constant tradition of the Church, when a profession of faith was required from those about to be baptized, there was no other faith understood than the virtue by which we believe in the articles contained in the Creed, not that by which we believe and trust that our sins are forgiven us. What Apostle, bishop, or priest ever asked a catechumen or penitent, 'Do you believe that your sins are forgiven you?' that thus they might be pardoned?

It is an absurd notion, and no Christian teachers propound such a doctrine at the present day, so far as I know, and even Luther himself did not make known very clearly what he meant by this special faith of his. The mystery of this justifying faith had something in it that was very singular. It did not consist in believing in general in a Saviour, His mysteries and His promises, but in believing most assuredly, each one in his own heart, that all his sins are forgiven him. 'We are justified,' said Luther, 'without ceasing, from the

[1] Rom. x. 8, 9. [2] St. John xi. 25-27. [3] *Ibid.*, xx. 31.

time we will certainly believe ourselves so.' Such a doctrine is simply horrible. To think that a man might steal and kill and commit adultery, and continue to do so, and yet, if only he believes that he is justified, he becomes justified forthwith—suggests a teaching so abominable that one cannot understand how it was ever tolerated even amongst Protestants!

4. Neither this peculiar faith ascribed to Luther, nor the real, true Christian faith, *alone* is sufficient for justification. Something more is required, as defined by the Council of Trent: 'If anyone shall say that by faith alone the impious is justified, so as to understand that nothing else is required which ought to co-operate in acquiring the grace of justification, and that in no way is it necessary that he should prepare or dispose himself by any movement of his own will, let him be anathema.'[1] That faith alone, even in its true Christian sense, does not suffice for justification may be clearly proved from several places of the Holy Scripture. St. James says: *What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? . . . So faith also, if it have not works, is dead in itself. . . . Do you see that by works a man is justified, and not by faith only . . . for even as the body without the spirit is dead, so also faith without works is dead.*[2]

St. Peter, after exhorting to good works, thus concludes: *Wherefore, brethren, labour the more that by good works you may make sure your calling and election.*[3] Faith, therefore, does not suffice without good works.

This same doctrine may be proved from the Epistles of St. Paul, and it is the doctrine which Christ taught in His Gospel. *If I should have all faith*, says St. Paul, *so that I could remove mountains, and have not charity, I am nothing.*[4]

[1] Conc. Trid., Sess. VI., Can. 9.
[2] St. James ii. 14, 17, 24, 26.
[3] 2 St. Pet. i. 10.
[4] 1 Cor. xiii. 2.

And again: *For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith that worketh by charity.*[1] And in his Epistle to the Romans he says: *Not the hearers of the law are just before God; but the doers of the law shall be justified.*[2]

Christ in His Gospel everywhere commends good works as necessary for justification and salvation—*e.g.*: *So let your light shine before men, that they may see your good works and glorify your Father Who is in heaven. . . . Unless your justice abound more than that of the Scribes and Pharisees you shall not enter into the kingdom of heaven.*[3] *Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire.*[4] In answer to the man who asked Him, *What good shall I do that I may have life everlasting?* Christ did not say, *Only believe*, but, *If thou wilt enter into life, keep the Commandments.*[5] Our Lord admonished His Apostles, and sent them forth, not only to preach the faith and to baptize, but also to teach all nations to observe all things which He had commanded them.[6]

5. With regard to objections that are sometimes quoted against the Catholic doctrine, the following general answers may be given: (1) Justification is sometimes attributed to faith, because it is its foundation and beginning, but never to the exclusion of other good works that dispose our souls for grace. (2) Sometimes when justification is attributed to faith, we have to understand that living faith which, as the Apostle says, *works by charity*. (3) By faith may be understood those things which are contained in the Gospel or the Evangelical doctrine, or the doing those things which, according to the Evangelical law, are commanded to be done. (4) When works are excluded, we must understand

[1] Gal. v. 6. [2] Rom. ii. 13. [3] St. Matt. v. 16, 20.
[4] *Ibid.*, vii. 19. [5] *Ibid.*, xix. 16, 17. [6] *Ibid.*, xxviii. 19, 20.

either the works of the law of Moses, or works done before faith, or without the grace of faith.

It is the universal doctrine and faith of the Church that men may lose sanctifying grace and justification, and yet retain their faith. There are sinners, and sometimes great sinners, whose faith is orthodox, and we cannot suppose that everyone who sins mortally must of necessity lose the virtue of faith, and become at once a heretic or an infidel, although mortal sin always banishes the grace of God from the soul, and the state of sin is incompatible with justification.

6. *Other Acts required for the Justification of an Adult.*—The Council of Trent (Sess. VI., cap. vi.), besides faith, mentions five other acts as required on the part of the sinner for his justification, namely, an act of fear, of hope, of the love of God (inchoate love), of contrition, and the resolution to receive the Sacraments instituted for the remission of sins, and to keep the Commandments. Bishop Hay, following the teaching of St. Thomas, explains how those other virtues flow from faith as from their root. 'As the beginning of all good must come from God to our souls, for no man can come to Me,' says Jesus Christ, *except the Father Who sent Me draw him*,[1] so when God of His infinite goodness touches the sinner's heart, and moves him to return to Him by repentance, the first step which the sinner takes in this great work is to believe with a firm faith all those sacred truths which Christ has revealed and His holy Church teaches. This faith, informing him of the severity of God's justice against sin, fills his heart with that wholesome fear of the Lord which is the *beginning of wisdom;* and the same faith, teaching him the infinite goodness and mercy of God, and His readiness to forgive repenting sinners, raises him up to great confidence in God,

[1] St. John vi. 44.

through the merits of Jesus Christ. Then, learning from the same faith how infinitely good God is in Himself, and how infinitely good to him in the numberless favours He has conferred on him, especially in the great work of our redemption, he conceives in his heart a sincere love and affection towards so amiable a Benefactor. (By this is not to be understood perfect charity, because this immediately justifies or supposes justification, but the imperfect love or attrition that suffices with the Sacrament of Penance, abstracting from the disputed question as to whether the inchoate, or the beginning of love, or of the charity of God, is required or not with the Sacraments.) Then, reflecting on his manifold sins, the enormity of which his faith also discovers to him, he is filled with a hearty sorrow for having so ungratefully offended so good a God; he hates and detests his sins, which are displeasing and offensive to God, and firmly proposes to amend his life and keep the law of God, and thus he turns to the Lord his God by a sincere repentance, and applies to the holy Sacraments as the happy and effectual means of being restored to His friendship and favour.[1]

The moving principle from which immediately proceed the acts of contrition and charity that ultimately justify the soul we may believe either to be actual grace, by its movement introducing habitual grace into the soul, or habitual grace itself, which comes to reside there.

The justification of the sinner, taken as the infusion of grace and the remission of sins, is the work of an instant—that is, when the soul is disposed for grace, as God does not require time when He wishes either to dispose the soul or to sanctify it. It was in this manner the Apostle St. Paul was justified. As to the dispositions required for justification, although these can be effected also in an instant, as

[1] 'The Sincere Christian,' chap. xviii.: 'Of the Grace of God.'

in the case of St. Paul and that of the Magdalen, ordinarily speaking, they are brought about gradually, because the dispositions which the Council of Trent requires ordinarily precede as to time the infusion of grace.

7. We must understand, however, that actual and formal justification is the work of a moment, as there is no medium or middle stage between the state of sin and the state of grace; the soul must be either just or unjust before God, and the state of justification, regeneration, and sanctification is all one and the same state according to Catholic theology. A man in the state of grace may correctly be said to be at the same time regenerated, justified, and sanctified, and there are no stages of progression between these except, it may be, as to different degrees: one may be more just and more sanctified by God according to the increase of God's grace in the soul. The words, however, may mean various notions of the same state, such as *regeneration*, meaning being born again; *justification*, the act by which the soul is cleansed from sin and made righteous before God; *sanctification*, extending to the work of the Holy Ghost upon the souls of those justified, in purifying them still more, and in perfecting them in grace and holiness. Justification may be effected in an instant, and with it sanctification, but both justification and sanctification may continue and go on, always increasing, when the soul is once in a state of grace, according to the words of St. John: *He that is just, let him be justified still; and he that is holy, let him be sanctified still.*[1]

8. I may now sum up in a few words the Catholic doctrine concerning the justification of a sinner and its causes. The justification of a sinner is the transition of the soul from a state of sin to a state of grace. The final cause of justification is the glory of God and of Christ. Its meri-

[1] Apoc. xxii. 11.

torious cause is Jesus Christ or His merits. The instrumental cause is Baptism, and the other Sacraments by which we are justified. The formal cause is the justice of God in us, or sanctifying grace united to charity and the other virtues. The material causes are the previous dispositions and man himself, who through grace becomes regenerated, justified, and sanctified.

CHAPTER VIII.

ON MERIT.

1. What is meant by merit?
2. Division of merit, and the meaning of merit *de condigno* and *de congruo*.
3. Bossuet's reference to this twofold merit.
4. Conditions required for merit: (1) On the part of the person meriting. (2) On the part of the meritorious act. (3) On the part of the person who rewards.
5. Whether an act to be meritorious should proceed from the virtue of charity.
6. The existence of merit, and the doctrine that the just man may merit an increase of sanctifying grace, eternal beatitude, and an increase of glory defined and proved.
7. God rewards the just even above their merits.
8. Father Faber's description of the power of meriting which grace communicates.

HABITUAL grace, besides making us just and holy in the sight of God, has another effect, which is to render our acts meritorious, or worthy of reward. This may be called the second effect, or the fruit of sanctifying grace. As this subject bears as much upon the principles of a Christian life as it does upon scientific theology, it may be useful to treat of it fully, and in detail especially, as the so-called Reformers of the sixteenth century erred most egregiously on this as on the other questions connected with Divine grace. They taught that any work performed by man, no matter how holy and perfect he might be, was undeserving of any merit, as being vitiated by some stain or defect.

We have to explain (1) what merit is, (2) how manifold is its division, and (3) the conditions required for it.

1. What is meant by merit according to divines? Merit in general means a work worthy of reward or recompense. This is taking merit in its good sense; because it may be used also in the bad sense, as when a man merits or deserves punishment, and for the sake of distinction the latter should be designated *demerit*.

Merit before God, or in its supernatural sense, means a good work done in the service of God that deserves a supernatural reward or recompense. The value of the work done in the service of God, by which He is moved to reward it, constitutes its merit. It is distinguished from prayer or impetration, as this is ordained to move God by humble petition, but merit is by way of service; it is also distinguished from *satisfaction*, which means making compensation to God for the injury done to Him, whilst merit always claims a reward.

2. *The Division of Merit.*—Merit is either *de condigno*, '*condign merit*,' or *de congruo*, '*congruous merit*.'

Merit is called *condign* when the value of the work is equal to the reward, the recompense being in justice due. Merit is called *congruous* when the value of the work is not equal to the reward, and to which the recompense is due, not out of justice, but only out of becomingness, or out of the friendship or liberality of the person for whom the work is done. These two are subdivided. *Condign* merit may be one of strict and rigorous justice (*ex toto rigore justitiæ*), when it has a value equal to the reward which excludes any favour on the part of the person recompensing. Such was the merit of Christ. The merit of Christ is called also *essential* merit, because of its infinite value and excellence, founded on the infinite dignity of the Person of Christ, Who performed the good works. Every other merit

is by *participation*, having indeed true value in itself, but that derived from the merits of Christ, as the branches are fructified by the vine.

Condign merit may also be only of pure condignity, or that which in itself is of value equal to the reward, yet always supposes some favour or condescension on the part of God Who recompenses. Such are all our condign merits, which must depend upon the favour and promises of God, as do also all the rewards we can hope for.

Congruous merit is also twofold. One which is infallible, because of a Divine promise given in favour of a work ; *e.g.*, a sinner by prayer and perfect contrition may merit sanctifying grace in this congruous manner. The other congruous merit is *fallible,* and cannot be said to have any kind of supernatural value in itself, but is entirely beholden to the compassion and mercy of God, and does not suppose even a Divine promise of any kind in its favour, nor any obligation whatever of recompensing it. It is not much different from *impetration*, and may be considered of no more value than it in obtaining the Divine favours.

3. Bossuet thus speaks of the twofold merit *de condigno* and *de congruo*. As to the merit of condignity, besides that the Council of Trent has not made use of the term, the thing bears no difficulty, since at the bottom it is agreed upon, that after justification, that is, after the person has become agreeable, and the Holy Ghost dwells, and charity reigns in him, the Scripture attributes to him a kind of dignity : *They shall walk with Me in white, because they are worthy.*[1]

With regard to the good works we perform before we are justified—because the person then is neither agreeable nor just; on the contrary, is accounted still as in sin and an enemy—in this state he is incapable of any true merit, and the merit of *congruity* or seemliness, which divines

[1] Apoc. iii. 4.

allow in him, is not, in their opinion, any true merit, but a merit improperly so called, which has no further signification than that it is suitable to the Divine goodness to have regard to the sighs and tears which He Himself has inspired into the sinner who begins to be converted.[1]

4. *Conditions required for Merit.*—Speaking of condign merit, which is the only real and true merit, six conditions are required—two on the part of the person who merits, three on the part of the meritorious action, and one on the part of the person who rewards.

On the part of the person who merits, (1) he must be a *viator*, or a living mortal man, according to the express words of Sacred Scripture: *Before thy death work justice.*[2] *The night cometh, when no man can work.*[3] *Whilst we have time let us work good to all men.*[4] Merit, with respect to a reward, is in the same relation as a road or means to an end: when the end is attained the road or means to it ceases. The souls in purgatory, although not yet in heaven, cannot now merit, as life on earth, according to the Divine ordinance, is the only time appointed for merit or demerit. (2) The second condition required on the part of the person meriting is that he be in a state of grace, according to the words of Christ: *As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you unless you abide in Me.*[5] This stands to reason. No one can perform Divine works, or works that lead to God, unless he lives by the life of God. And the life of God is not in the soul except by sanctifying grace. It is impossible to go to God as long as a man persists in sin and remains the enemy of God. He is steering his course in the opposite direction to that which leads to heaven.

On the part of the meritorious action, it is necessary (1) that it be free, because, as is evident, no reward can be due

[1] Bossuet's 'Variations,' vol. i., book ii., pp. 31, 32.
[2] Ecclus. xiv. 17. [3] St. John ix. 4. [4] Gal. vi. 10. [5] St. John xv. 4.

to him who acts through necessity. A man must have the power of acting or not acting in order to be deemed the author of his work. The opposite proposition of Jansenius has been condemned by the Church as heretical, namely: 'to merit or demerit, in a state of fallen nature, freedom from necessity is not necessary.' (2) The action must be good—that is, supernatural in its principle and in its motive. A bad action does not deserve reward, but punishment. The reason why it should be supernatural in its principle is because the meritorious act must belong to the same order of things to which the reward wherewith it is to be crowned belongs. And it must be supernatural in its motive, because there must be proportion between the means and the end; the end is supernatural, therefore the means must be so in principle and in motive. (3) The action should be done in the service of God, and ordained or referred to Him, but, as the action could not otherwise be supernatural, I think that this condition is included in the foregoing one, and need not be explained as a distinct condition. If the action be supernatural in principle and in motive, it must of necessity be *in obsequium præmiantis*, in the service of, and referred to the person who rewards.

On the part of the person who rewards. Speaking of supernatural merit—that is, on the part of God—there must be a promise to reward. Not that the good action takes its intrinsic value and worth from the promise of God, but, besides the dignity and value which it has in itself, equal to the reward by reason of the grace from which it proceeds, there is required, over and above this, the promise of God to grant the reward before we can suppose the right to it, or any obligation on the part of God to grant it. This may be illustrated by the parable of the Labourers in the Vineyard,[1] and the doctrine as here stated is the same as

[1] St. Matt. xx.

that defined by the Council of Trent (Sess. VI., cap. xvi.), and it is the doctrine which commends itself to our reason. Merit implies a title or right to a reward, and an obligation on the part of the person in whose favour the action is done to grant the reward, or the wages, or payment; but no matter how good soever an action or work of man may be, apart from the promise of God, it can give no title or right to man to the reward, nor create any obligation to grant it on the part of God. God alone can bind Himself by His own words and promises. Whatever a man does or can do, it is due to God, under so many titles—such as that of creation, and His supreme dominion over us—that he cannot ever be said to be entitled to any reward except he supposes God's promise to reward and recompense him.

5. In connection with these conditions, it may be further asked, Whether an act to be meritorious should proceed from the virtue of charity? It is sufficient that it should proceed from any supernatural virtue. If a man be in a state of grace, and the act be good and ordained to God, such as is implied in the above conditions, it may be said virtually to proceed from charity, but it may be quite a distinct act either of humility, obedience, or religion, or of any other virtue. All meritorious acts need not be acts of charity, although they suppose the soul to be animated by charity, or the love of God.

Besides the above conditions that are required for *condign* merit, there are also conditions assigned as necessary for *congruous* merit, which may be briefly summarized: (1) The act must be free and honest. (2) It must also be supernatural, or in the supernatural order by virtue of actual grace, from which it should proceed. (3) The promise of reward is required for *congruous* merit that is called infallible, but not for that which is fallible, in the sense explained above.

6. *The Existence of Merit.*—I now come to the statement and proof of a proposition which embraces the Catholic doctrine of merit as defined by the Council of Trent.

The just, by good works performed through grace, truly merit *an increase of sanctifying grace, eternal life*, and *an increase of glory*. This proposition is of faith, as defined by the Council of Trent (Sess. VI., Can. 26 and 32). The definition does not say whether the merit is *condign* or *congruous*, but it means real merit in its true sense, and that an increase of grace, life eternal, and an increase of glory are given as the reward and recompense of the good works of the just. That life eternal, by which is meant the glory and beatific vision of God in heaven, is the reward of good works may be clearly proved by several texts of Holy Scripture: *Be glad and rejoice, for your reward is very great in heaven.*[1] When St. Peter asked what reward would they receive who had left all for Christ, our Saviour answered: *Everyone that hath left house . . . shall receive an hundred-fold, and shall possess life everlasting.*[2] The same truth is conveyed to our mind by the parable of the Labourers in the Vineyard, and their reward or payment, the last as much as the first.[3] St. Paul says: *Do not forget to do good, and to impart; for by such sacrifices God's favour is obtained.*[4] And, again, he writes in his Epistle to Timothy: *As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day; and not only to me, but to them also that love His coming.*[5] In his Epistle to the Hebrews he also says: *For God is not unjust, that He should forget your work and the love which you have shown in His name, you who have ministered and do minister to the Saints.*[6]

Therefore, according to the Scriptures, to the good works

[1] St. Matt. v. 12. [2] *Ibid.*, xix. 29. [3] *Ibid.*, xx.
[4] Heb. xiii. 16. [5] 2 Tim. iv. 8. [6] Heb. vi. 10.

of the just life eternal is promised; and that not only out of the bounty and liberality of God, but out of justice and as recompense for their merit.

God by His grace grants to man the power of doing good, and to His good works He promises a certain recompense, even the glory and beatitude of heaven. All the other conditions of merit are found in the works of the just. No one of the conditions above enumerated and explained need be wanting or is repugnant to the works of a just man, and therefore man can truly merit eternal life, as taught by the Sacred Scripture and defined by the Church.

Although there is no explicit definition of the Church that the merit of the just is *condign* with respect to eternal life, this is, however, the common teaching of divines and of the Fathers of the Church. This means that there be an equality between the merit and the reward, not in the same way as in contracts, to wit, the equality of the reward, and that which was paid for it—in which sense St. Paul says that the sufferings of this life are not worthy to be compared to the future glory—but the equality of the merit with the reward should be considered as that which exists between the seed and the fruit derived from it. To merit, says Cardinal de Lugo, is not to purchase an equivalent thing for a just price, but to sow upon the equity and gratitude of a prince. Wherefore, the equality of the merit is not as the equality of the reward, but as the equality of a most rich seed in the heart of a prince. From this it can be understood that the condignity is not adequately represented by the excellence of the work in itself, without taking into consideration the dignity added to it by reason of the person who does it.[1] We may say, therefore, that the works of the just done through the indwelling and

[1] See Schouppe, 'Elementa Theolog. Dog.,' vol. ii., p. 93.

moving grace of God are properly and intrinsically meritorious *de condigno* of eternal life. In many places of the Sacred Scriptures the good works of the just are said to be worthy of God and of eternal life. Thus, in the Book of Wisdom, in reference to the just, it is said: *God hath tried them, and found them worthy of Himself.*[1] St. Paul uses the expression: *That you may walk worthy of God in all things pleasing.*[2] And in writing to the Thessalonians he says: *So that we ourselves also glory in you in the Churches of God, for your patience and faith, and in all your persecutions and tribulations which you endure. For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.*[3]

Condign merit is that whose value is equal to the reward or recompense; but the value of works, inasmuch as they are done by the Holy Spirit and through His indwelling grace in the soul, may be said to equal in excellence eternal life, (1) because they belong to the supernatural and Divine order of things, and (2) their condignity or value is to be estimated according to the virtue or power of the Holy Spirit, Who, in the words of St. John, is that *fountain of living water springing up into life everlasting*[4]—that is, the principle of the operations that lead to it; their value should also be estimated according to the dignity of the grace which makes a man a child of God and heir to the kingdom of heaven, and which, therefore, enables him to work in a manner worthy of God.

7. Nothwithstanding that the just can and do merit eternal life, it is nevertheless the common teaching of divines, and likewise theologically certain, that God rewards the just above their merits, in the sense that, besides and beyond the grace of glory which they merit, out of His own liberality

[1] Wisd. iii. 5.
[2] Col. i. 10.
[3] 2 Thess. i. 4, 5.
[4] St. John iv. 14.

He imparts a further reward, which is explained by some writers as a certain perfection of the beatific vision and fruition beyond that which was merited. *God renders to everyone according to his works* is to be understood in the sense that the degrees of glory correspond to the merits of the just. We have in connection with this to note that there is no proportion between our works, materially viewed, and eternal glory. The entire proportion comes from grace, which adds dignity to our labours. Our works, thus dignified or elevated by grace, would not yet have the full equality and condignity with the reward unless we suppose the promise, the ordination, and acceptance of God.

8. Father Faber, speaking on the power of meriting which grace communicates, thus describes it: 'Not less wonderful is the power of meriting which grace communicates to our good works, as though the Heart of Jesus were supposed to animate each one of them, and the infinite worth of His Precious Blood were secretly folded up within them. We have seen how magnificent the rewards of heaven are, and yet one obscure and momentary good work, full of the love of God, and fair to look at because of the purity of its intention, has only to settle but for an instant upon the Cross of Christ, and thence wing its way to heaven, where its merit has such transcending power as to pass the guards and open the gates of the citadel of the King of kings. See, then, in what a condition this places us as regards our salvation.'[1]

[1] 'The Creator and the Creature,' p. 325.

CHAPTER IX.

THE OBJECT OF MERIT, OR THOSE THINGS WHICH FALL UNDER MERIT.

1. Summary of Catholic doctrine, and conclusions on the following points: (1) Remission of venial sin, and increase of grace and glory. (2) The first sanctifying grace cannot be merited *de condigno*. (3) The first sanctifying grace may be merited *de congruo*. (4) The first actual grace cannot be merited. (5) A just man cannot merit the grace of final perseverance *de condigno*. (6) He may merit the grace *de congruo*. (7) The sense in which temporal things may be merited.

2. All actions are not equally meritorious. How the value of a work may be estimated.

3. Whether and in what sense a man can merit for another. The means by which we may assist others spiritually.

1. BESIDES life eternal, an increase of grace and of glory, it may be useful to refer to some other particulars as regards what a man can or cannot merit for himself and what he can or cannot merit for another. Not to prolong this treatise, it is necessary to give only a summary of the Catholic doctrine, and conclusions on these various points.

(1) A just man, by co-operating with grace, can merit *de condigno* remission of venial sins, and, as we have already said, an increase of sanctifying grace and an increase of glory.

(2) No one can merit *de condigno* the first sanctifying grace, because sanctifying grace is the principle or fountain of condign merit, and the principle of merit cannot fall

under merit, inasmuch as the same thing cannot be before and after itself, or be its own cause and effect at the same time.

(3) A sinner can merit *de congruo* the first sanctifying grace by the supernatural acts performed through the actual movement of faith and grace. The state of sin does not prevent merit *de congruo*, as it is said in Holy Writ: *Redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor.*[1] Therefore a sinner, by good acts such as prayer, fasting and alms-deeds, by referring such acts to the obtaining pardon of his sins, may merit the help of grace to avoid sin, and the assistance which will dispose his soul for justification. Thus, habitual sinners are to be encouraged to be faithful in prayer, and to perform other good works that they may obtain the help of the Divine grace, and the same should be done by infidels and heretics in order to obtain the light and grace of faith.

(4) The first actual or exciting grace cannot be merited, because the merit would be without grace; therefore it would not be more than natural, and to such an act a supernatural reward or recompense is never due. No supernatural gift can ever be merited without at least actual grace, which must be regarded as the principle of merit, and therefore canot fall under merit, or be itself merited.

(5) A just man cannot merit *de condigno* the grace of final perseverance, because God has not promised this grace, and nowhere is it proposed as a reward to any of our works. Hence the Scripture gives the warning to all by the words: *With fear and trembling work out your salvation.*[2] And again: *Wherefore, he that thinketh himself to stand, let him take heed lest he fall.*[3] Neither can a just man merit, even *de congruo*, infallibly his restoration to grace after a future fall, because a man, by sinning mortally, retracts all former

[1] Dan. iv. 24. [2] Phil. ii. 12. [3] 1 Cor. x. 12.

good-will and intention, according to the words of the prophet: *But if the just man turn himself away from his justice . . . all his justices which he had done shall not be remembered.*[1] He may, however, fallibly merit his restoration in the sense in which the Psalmist prayed when he said: *Cast me not off in the time of old age; when my strength shall fail, do not Thou forsake me.*[2]

(6) A just man may merit *de congruo* the grace of final perseverance; this is clear from the prayers of the Church, and the constant practice of the faithful begging and imploring this grace from God; but it cannot be infallibly merited, as God has not promised this grace to individuals. Finally, it may be added that a just man cannot infallibly merit any actual grace, nor any benefit distinct from sanctifying grace and glory, because no Divine promise is given with regard to these.

(7) With regard to temporal things and the question, Do they fall under merit? we may answer with St. Thomas: If they be considered as useful for salvation, and as leading to eternal life, they can be merited in the same way as spiritual favours; but if considered in themselves, they cannot be said to fall under merit, for not unfrequently they prove to be a hindrance in the way of virtue, and sometimes imperil our salvation. The faithful, therefore, should not be discouraged when their prayers for temporal favours are not heard, and when they do not obtain what they ask for, but should attend more to their spiritual wants, mindful of our Lord's advice: *Seek ye, therefore, first the kingdom of God and His justice, and all these things shall be added unto you.*[3]

It may be said, however, that God, out of His goodness and liberality, and for congruous reasons, often rewards actions that are morally and naturally good with rewards

[1] Ezek. xviii. 24. [2] Ps. lxx. 9. [3] St. Matt. vi. 33.

and blessings of the same order of things, so that every good action may be said to merit and receive some kind of reward, according as they are natural or supernatural.

2. All actions are not equally meritorious, and their value must be estimated by considering the person who does them and the nature of the work. Thus, in the same work the just man's merit is greater than that of the sinner, it being in a different order, namely, merit *de condigno*, that of the sinner being only *de congruo*, and in all the works of Christ the merit was infinite by reason of the infinite excellence of the Divine Person who performed them.

As to the work itself, its value may be estimated (1) from the charity with which it is performed. Thus, a man who performs a work out of an intense degree of charity often merits more than a man who does a greater work out of a less degree of charity. (2) From the nature or quality of the work. Thus, acts of faith, hope and charity are of themselves more meritorious than acts of temperance. (3) From the amount of the work, which may be considered *absolutely*, as the man who gives a hundred pounds to the poor does a greater work than the man who gives only ten; or relatively, as in the case of the widow who cast two mites into the treasury, and of whom Christ said that she had given more than all the others. (4) The amount of the work and merit may be increased by other circumstances, *e.g.*, of duration, intensity, and the like, or by the difficulty of the work when this belongs to or arises from the nature of the work itself; but if the difficulty arises from our own want of fervour or the sloth of our wills, then the merit would be rather diminished than increased.

3. After enumerating those things which a man can or cannot merit for himself, we have to consider the question whether a man can merit for another. In answer to this,

it is certain, in the first place, that no one but Christ can merit *de condigno* for another. Secondly, it may be held as certain that a just man may merit *de congruo* for another some *exciting* or *helping* graces by which a man may be brought to repentance, and to receive many other graces afterwards; thus, someone may obtain by *congruous* merit the baptism of a neglected child, or for an adult a vocation to faith and to contrition. To merit for another we should apply our good works for that other at least by a virtual application, as it is a species of donation.

The means by which a just man may help others may be called merit only in a general kind of way; that is, it includes satisfaction. It is chiefly by applying to others the satisfactory part of our good works that we can help them. Strictly speaking, merit is personal, and we cannot part with the meritorious part of our good works. Besides, merits can never superabound in the same way as the superabundant satisfactions of the Saints, that are retained in the treasury of the Church, and applied to the faithful by way of indulgences. There can be no doubt whatever but that the prayers and good works of the just help spiritually both the living and the dead, as is proved by the words of St. Paul: *I beseech you therefore, brethren, . . . that you help me in your prayers for me to God*;[1] and by those of St. James: *Pray for one another, that you may be saved;* and he adds words which prove the value of prayer before God: *For the continual prayer of a just man availeth much.*[2] It is in this sense that the prayers of the martyr St. Stephen obtained the conversion of St. Paul, as expressed by St. Augustine: *Si martyr Stephanus non sic orasset, Ecclesia Paulum hodie non haberet.* And it is also in this sense that the prayers of St. Monica obtained the conversion of her son St. Augustine, as expressed by the words

[1] Rom. xv. 30. [2] St. James v. 16.

of a certain Bishop addressed to her on one occasion: *Fieri enim non potest, ut filius istarum lacrymarum pereat.* Such prayers are not only impetratory, but also satisfactory and congruously meritorious for others when applied or offered up for them. I may add that the prayers of the ministers of the Church are of special value when offered during the Holy Sacrifice of the Mass, or in the administration of the Sacraments, or in the public Offices of the Church, because these are offered in the name of the Church, and have a special efficacy before God independently of the dispositions of the minister. It is the Church herself that through her minister presents her desires to God, and it is from the Church that the prayers of her ministers receive a special worth and efficacy.

CHAPTER X.

PREDESTINATION—THE MEANS OF GRACE.

1. Predestination—in what sense a grace.
2. Predestination explained and defined.
3. Its division.
4. Predestination proved from Scripture and reason.
5. Objections to the doctrine of predestination stated and answered.
6. Summary of truths on which all Catholics agree.
7. Opinions as to whether predestination is either before or after foreseen merits.
8. Means of obtaining grace. The Sacraments.

1. In coming to the conclusion of the treatise on Grace, our thoughts are naturally turned to our future life, as the term of our existence and of our life on earth. God's design with regard to our souls, which is known as predestination, may be called a grace in favour of those that He has predetermined to a life of everlasting bliss. Entrance into heaven is the end or term of predestination, and it may as such be called a grace, according to the words of St. Paul: *Gratia Dei vita æterna* (*the grace of God life everlasting*).[1] And this is at the same time a reward, a crown of justice, a recompense for the good works done by the help of grace, and which St. Paul designates as the *prize*, the *wages* and the *crown of justice*.[2]

2. In a general sense predestination means the act of

[1] Rom. vi. 23. [2] 2 Tim. iv. 8; Phil. iii. 14.

decreeing or fore-ordaining events; the decree of God, by which He hath from eternity unchangeably appointed or determined whatever shall come to pass. It is used particularly in theology, to denote the preordination of men to everlasting happiness or misery. The preordination to everlasting punishment is called *reprobation*, which does not fall under the scope of my present purpose. Predestination is a part of the unchangeable plan of the Divine government, or, in other words, the unchangeable purpose of an unchangeable God.

Predestination in its general sense, therefore, signifies any eternal decree of God to make or do something in time, in which sense St. Augustine says that God has made future things by predestining them. The Sacred Scriptures, the Fathers of the Church, and theologians, more frequently use predestination in the special and particular sense as the Divine ordination of some souls to glory, and to the means by which it may be infallibly obtained. It is in this sense we now treat of it.

In this sense it is defined by St. Augustine: *Præscientia et preparatio beneficiorum Dei, quibus certissime liberantur quicumque liberantur.* (The foreknowledge and the preparation of the benefits of God, by which they are most certainly liberated who are liberated, or are to be liberated.) By St. Thomas it is defined: *Ratio ordinis aliquorum in salutem æternam in mente divina existens.* (The ordination of some to eternal salvation existing in the Divine mind.) In our way of apprehending it, it is an act of the Divine intellect, it being an act of command or of authority, but supposes an act of the Divine will or volition to save those predestined.

3. Predestination thus understood may be considered *adequately*—that is, as it embraces election or predestination to grace and to glory; or *inadequately*, as it is limited to grace only or to glory only.

4. This double predestination to grace and to glory must be acknowledged, not only as a certain truth, but also as an article of Catholic faith.

St. Paul teaches this doctrine as formally and as precisely as possible. Writing to the Ephesians, he says: *As He chose us before the foundation of the world, that we should be holy and unspotted in His sight in charity, Who hath predestined us unto the adoption of children through Jesus Christ unto Himself; according to the purpose of His will.*[1] He thus teaches clearly that God has predestined from all eternity Christians to the grace of vocation to the faith, and of justification, with a view of bestowing upon them everlasting happiness, provided they correspond to His favours.

In writing to the Romans, the same Apostle says: *We know that to them that love God, all things work together unto good, to such as according to His purpose are called to be Saints. For whom He foreknew He also predestinated to be made conformable to the image of His Son: that He might be the firstborn amongst many brethren. And whom He predestinated, them He also called. And whom He called, them He also justified. And whom He justified, them He also glorified.*[2] Thus he teaches in this general manner the double predestination to grace and to glory.

St. Thomas proves this doctrine of predestination by reason. God does nothing in time which He has not preordained from eternity, otherwise He would either begin to wish in time or something would happen casually which He did not foresee, both of which consequences are repugnant to the very notion of God. But God in time bestows grace and eternal beatitude on some before others, therefore He must have preordained this from eternity, which eternal preordination is the same as predestination. It is impossible for one rather than another to be saved except by God;

[1] Eph. i. 4, 5. [2] Rom. viii. 28-30.

because salvation or eternal beatitude exceeds all the powers of nature, and because every good, and especially salvation, is the work of God. And, as I have said, it is impossible that God would do anything in time which He had not preordained from eternity; and this preordination is predestination.

5. There is one superficial and captious objection to the doctrine of predestination which it is necessary to notice and refute, as it may lead some nervous souls to recklessness or to despair. It is an objection used by the vicious that they may sin more freely, by heretics that they may exclude the necessity of good works and destroy liberty, and by the scrupulous that they may superstitiously torment themselves. It is put in this form: Either I am predestined to be saved or predestined to be damned. If the first, then, no matter what I do, I shall be infallibly saved; if the second, then, no matter what I do, I shall be infallibly damned. St. Augustine reminds the Semipelagians that this sophism might be with equal force used against God's foreknowledge, which they as well as all others acknowledged. This is one answer which may serve for all who believe in God at all. Another answer, and that which is commonly given by way of refutation and explanation, may be here briefly stated. The inference drawn from the proposition, If I am predestined to be saved, to wit, *No matter what I do, I shall be infallibly saved*, is false; because God not only predestines to the end, but also to the means by which that end can and ought to be obtained; but the means to salvation are good works, avoidance of sin, care and solicitude of our souls, perseverance in good, etc. St. Thomas says: 'Providence, of which predestination is a part, does not destroy or subtract from secondary causes, but provides or produces effects in such a manner that the order of secondary causes is always subject to it. Thus, God provides or produces

natural effects in such a way that the means, or natural causes, are ordained also to produce these effects, and without these they would never be produced; as, for example, God, Who provides and ordains the future harvest, ordains also the work of the husbandman and the sowing of the field. In like manner the salvation of a man is predestined, but under the order of this predestination is included whatever a man has to do for his salvation, such as his prayers, his good works, etc. Hence, those who are predestined must endeavour assiduously to work out their salvation by prayer and good works and correspondence to the Divine helps granted to them, according to the words of St. Peter: *Wherefore, brethren, labour the more, that by good works you may make sure your calling and election.*[1]

I need not enlarge on the absurdities that would follow were people in the ordinary affairs of life to be influenced by this objection. No one would care for health, no one would cultivate the land, no one would resist an enemy, and so forth, because he would say God foresees all this, and whatever He wishes will follow as the result, no matter what I may do in the matter, so that there is no necessity to stir hand or foot in any affair of life. How different is the conduct of men! They labour hard to acquire riches, to gain victories, to preserve life, and our conclusion should be that if so much time and labour are expended for the attainment of earthly things, men should cease cavilling about the difficulties as to the Divine infallible decrees, and concern themselves more about doing, in all that concerns their soul's salvation, His holy will, which has been so clearly manifested to all that no doubt can exist as to what God wishes them to do in order to obtain eternal life.

In this matter of predestination it is important to distin-

[1] 2 St. Pet. i. 10.

guish the truths on which all Catholic theologians agree from the opinions about which they dispute.

6. All agree to the following propositions, which contain a summary of the doctrine of predestination:

(1) There is in God the decree of predestination—that is to say, an absolute and efficacious will to bestow His kingdom on those who in effect will possess it.

(2) God, in predestinating souls to eternal glory, ordains also the means and the graces by which they will infallibly obtain it.

(3) That decree of God is from all eternity, before the foundation of the world.

(4) It is the effect of His pure bounty, and is entirely free on His part.

(5) The decree of pedestination is certain and infallible on the part of God, so that it will be most certainly executed, and no obstacle can prevent its execution.

(6) It is uncertain as regards men, so that no one without an express revelation from God can know whether he is of the number of the elect or predestined or not.

(7) The number of the predestined is fixed and immutable, so that it can neither be increased nor diminished, because the decree of God is eternal and His knowledge cannot fail.

(8) The decree of predestination, either by itself or by the means God employs in carrying it out, does not place the elect under any necessity to do good. They act always with perfect freedom, and even when they fulfil the law they have the full power of doing otherwise.

(9) The predestination to grace is absolutely gratuitous, depending solely on the mercy of God, and not on any natural merit on our part.

(10) The predestination to glory is not founded on the foreknowledge of human merits acquired by the sole power

of nature and of free-will, because no one can be saved except through Jesus Christ.

(11) The actual giving of heaven, or predestination *in executione*, as it is termed, is granted on account of the merits of grace, as glory is called in the Sacred Scripture the reward, the recompense, and the crown of justice.

Such are the various points of doctrine which are either formally contained in Sacred Scripture or defined by the Church concerning predestination, against the Pelagians, Semipelagians, and Protestants. They are truths, and not opinions, which theologians are free to hold or to reject.

7. There is, however, a point disputed amongst Catholic schools of theology, namely, as to whether the decree of predestination is in the Divine intention anterior or posterior to the prevision of man's supernatural merits by the aid of grace. This question is whether, according to our manner of understanding, God wishes in the first place, by an absolute and efficacious will, the salvation of some of His creatures, and if it is in consequence of this will or this decree that He determines to grant them graces which will enable them infallibly to perform good works; or, on the contrary, whether it is that God determines to grant to His creatures all the graces necessary for salvation, and that it is solely in consequence of foreseeing the merits which will result from the good use of His graces that he determines to give them eternal life. In other words, it is a question whether God elects a man to glory either before his merits are foreseen or after the foreseen merits.

Some hold that the decree of predestination is absolute, antecedent, and gratuitous in every respect; others hold that this decree is conditional and consequent, but always gratuitous in the sense that it must suppose merits acquired by gratuitous graces. Let us be satisfied with this simple statement of the two opinions, as we cannot pretend to understand the manner in which God conceives and orders

and arranges His decrees. This question was warmly debated at the Council of Trent between the Franciscans and the Dominicans, but the Council wisely abstained from pronouncing any decision on the point, and confined its decision to condemning the excesses and errors of Protestants and other heretics opposed to the Catholic doctrine of predestination.[1]

8. *The Means of obtaining Grace.*—The principal means of obtaining grace are the Sacraments and prayer.

Jesus Christ was not content with meriting grace by His labours, His sufferings, and His death, but He instituted and taught us the means through which we can obtain, preserve, and increase His grace in our souls. These means are principally the Sacraments and prayer, according to our Catechism. These two means do not procure for us grace in the same manner nor in the same measure. The Sacraments can produce in us grace; prayer can only obtain it for us. We obtain from the Sacraments those graces for which they were instituted; by prayer we may obtain every kind of grace except those that are attached to the reception of the Sacraments.

These two means constitute Catholic cult, or worship, which forms the third part of the Christian doctrine. This volume will be confined to the Sacraments, as it is intended as a companion to the two former volumes, one on the Creed, the other on the Commandments. In the three compendious volumes a complete course of Christian doctrine and instruction is included, which may serve as a help to the readers, to know God by a lively faith, to obey Him by keeping His Commandments, and to use those means which Christ has instituted for obtaining His grace here, and His eternal beatitude hereafter, by frequenting the Sacraments.

[1] Hauterive, 'De la Grâce' (in note), vol. ix., p. 74 *et seq.*

THE SACRAMENTS IN GENERAL.

CHAPTER I.

THE NATURE OF A SACRAMENT—THE NUMBER AND DIVISION OF SACRAMENTS.

1. The nature of a Sacrament and its meaning.
2. Sacraments considered: (1) As to the state of innocence. (2) Under the law of nature. (3) Under the written law.
3. The Sacraments of the New Law. The three things essential to a Sacrament: (1) The outward sign. (2) The institution by Christ. (3) The power of imparting grace.
4. The number of the Sacraments, and the reason of the number seven as explained by the Catechism of the Council of Trent.
5. The division of the Sacraments: (1) Necessary, and not necessary. (2) Sacraments impressing a character, and those not impressing a character. (3) Sacraments of the *living*, and Sacraments of the *dead*.
6. The Sacraments not all of equal excellence or importance.

ALTHOUGH every part of the Christian doctrine requires knowledge and diligence on the part of the parish priest, that of the Sacraments, which is both necessary, by the ordinance of God, and most exuberant of advantage, demands in a special manner his talents and industry, that, by its accurate and frequent perception, the faithful may become such as that they may be admitted to the worthy and salutary participation of these most excellent and most holy institutions, and that priests may not depart from that rule laid down in the Divine prohibition: *Give not*

that which is holy to dogs; neither cast ye your pearls before swine.[1] Thus the Catechism of the Council of Trent expresses itself in its first chapter on the Sacraments in general. Now, if it be the duty of pastors to explain with particular care all that concerns the Sacraments, it is of necessity the duty of the faithful to be instructed in this matter, with all care and diligence, and to attend and listen attentively to the instruction given by their pastors. On the one side there is the duty of expounding the Catholic doctrine in all its Divine purity, and on the other there is the duty of receiving that instruction, and attending to it with exactness.

1. *The Nature of the Sacraments.*—A Sacrament is an outward sign of inward grace instituted by Jesus Christ, by which grace is given to the soul. The word 'sacrament,' in ancient times, was used to express the obligation of an oath, and the oath by which soldiers promised their service was called 'a military sacrament.' This is the ordinary meaning of the word amongst profane writers. In its ecclesiastical sense the word 'Sacrament' is used by the Latin Fathers to signify a sacred thing hidden and concealed. The Greeks, in order to express the same idea, made use of the word 'mystery.' It is a word of ancient ecclesiastical usage, as appears from the writings of St. Jerome and St. Augustine.

2. We have no evidence that there were Sacraments in a state of innocence.

(1) It is probable that there were not, and there would not have been had Adam not sinned. They would not be necessary in that state, not for the forgiveness of sin, as there would be no sin, and not for the perfection of the soul, as the soul in that state was in grace; and, according to St. Thomas, it would be contrary to the order of that state for the soul to receive perfection from anything corporeal, as in it the body would be entirely subject to the

[1] St. Matt. vii. 6.

soul, and the inferior powers of the soul subject to the superior, so that neither intellect nor will would require knowledge or grace from Sacraments.

(2) Under the law of nature, that is, the period from the fall of man to the time of Abraham or Moses, it is probable that there were some Sacraments, although the Scriptures do not say anything on the subject. Some theologians have held that the interior faith of the parents in a future Redeemer, communicated by vow or wish to the souls of children, sufficed for the forgiveness of original sin, and made them partakers of the future merits of Christ. Others have believed that the Sacraments then consisted of certain external signs, accompanied by prayers by which faith was professed in the coming Redeemer.

St. Augustine taught that before the institution of circumcision, the servants of God who had faith in the promised Redeemer had some Sacraments divinely instituted for themselves and their children, of which we are ignorant and the Scriptures are silent. St. Thomas teaches of that state: 'It is probable that parents offered certain prayers to God for their infants in danger of death, or that they had recourse to some definite form of blessing. As to adults, they offered prayers and sacrifices for themselves.'

We must suppose that there was always some means of obtaining the remission of original sin, and also of actual sin, otherwise God would have left the human race without means of salvation, which would not be in accordance with His goodness, His kindness, and His providence.

(3) Under the written law, that is, in the period from Moses to Christ, all agree that there were different Sacraments. This may be concluded from the teaching of the Council of Trent, after the Council of Florence, that there is an essential difference between the Sacraments of the New Law and those of the Old Law. Although the Fathers and

theologians teach that there were Sacraments of the Old Law, they are not precise as to their number. They are generally divided into three classes: (i.) Those that gave to the people of God and to the priests a title or character for the worship of God—such was circumcision for all the people, and the consecration of priests for the Divine ministry; (ii.) the sacred rites used for sacred things and sacred duties, such as the eating of the Paschal Lamb and the loaves of proposition for the priest; (iii.) rites and ceremonies for reparation and expiation, such as the ceremonies of general expiation for the people, and the ablutions of the hands and feet of the priest.

All these Sacraments of the Old Law were instituted by God. They produced two kinds of effect: exterior or legal sanctity, and interior sanctity. It is commonly taught that they did not of themselves, nor of their own virtue and power, or, as it is said, *ex opere operato*, produce interior sanctity; but they did so by reason of the dispositions of those administering or receiving them, or by virtue of faith in the future Saviour professed by the Sacraments, and attached to their ministration—that is, *ex opere operantis*. This view is consonant with Sacred Scripture texts. Thus, St. Paul refers to them as *weak and needy elements*,[1] and he says that the blood of goats and oxen cannot take away sin.[2] And, on the other hand, he speaks of justification by the faith of pious men in the coming Redeemer.[3] They were nevertheless true Sacraments, although different from those of the New Law. It is of these latter we have now to treat, and these alone can have any practical interest for us.

3. A Sacrament of the New Law is already defined above. The definition given by St. Augustine, which all scholastic doctors have since followed, is: 'A Sacrament is a sign of a sacred thing,' or, as has been said in other words,

[1] Gal. iv. 9. [2] Heb. x. 4. [3] Rom. iv. 3.

but to the same purport: 'A Sacrament is a visible sign of an invisible grace, instituted for our justification.'

Three things are essential to a Sacrament:

(1) An outward or visible sign.

(2) Divine institution by Christ.

(3) The power of giving grace promised by Christ.

(1) *The Outward or Visible Sign.*—The visible sign is that which is perceived by the senses, which indicates something else which is not perceived, as the rainbow was a sign or pledge to Noe that God would not again destroy the world by a flood. The miracles of Moses were signs and pledges to Pharao of his Divine mission; the words which we speak are signs of the invisible thoughts of the mind. These signs, namely, the Sacraments, are not invented by man, but appointed by God to signify the interior grace which He confers through them.

In the Sacraments, the things which are seen and the words which are spoken are the sensible signs of the grace which is not perceived by the senses; thus, *I baptize thee* and the washing with water signify the cleansing from original sin. The species of bread and wine in the Holy Eucharist are the signs of the presence of the Body and Blood of Christ.

It is true that God can and does communicate His grace to our souls without the use of any external sign or means, and if He has appointed external means it has been for reasons of His own Divine wisdom.

i. A Sacrament is an image of Christ. As in Him the sacred humanity was the visible organ of the invisible grace by which He sanctified souls, so in the Sacraments the material sign becomes the channel of grace.

ii. The Sacraments are suitable to the nature of man whether we consider it individually or collectively.

Man is composed of body and soul. He can know

spiritual things only through sensible images or signs. External things are therefore necessary that he may be assured of the marvellous effects of grace in the soul, such as the words used in the Sacrament of Penance announcing the pardon of his sins, etc.

Christians considered collectively form only one religious body, which is the Church of Christ, and it is therefore necessary that they should have external signs by which they may be known, and that they may assemble together under one and the same standard.

iii. The Sacraments enable man to bring down his pride of heart. They oblige him to kneel down before those insignificant things, before those material signs, in order to beg for the grace which he has lost.[1]

(2) *The Institution by Christ.*—It is a dogma of faith that all the Sacraments were instituted by Christ. This is defined by the Council of Trent.[2] He instituted them when yet on earth, either before His death or after His resurrection, when for forty days He conversed with His disciples concerning the kingdom of God—that is, His Church, in which He rules, and over which He presides. It is, moreover, certain, though not of faith, that He instituted the Sacraments *immediately*, and not, as some ancient authors have thought, that He gave power to the Apostles or to the Church to institute some of the Sacraments. The reason is because He alone, Who is the Author of grace, can appoint the means or signs through which He may decree to bestow that grace.

(3) *The Power of conferring Grace.*—The Sacraments are not merely simple signs of grace like the Sacraments of the Old Law. They are instituted to produce grace; they

[1] 'Exposition Élémentaire de la Doctrine Catholique,' par l'Abbé A. R. Moulin.
[2] Sess. VII., Can. 1.

are efficacious signs of it; they contain it and effect its production directly, and in reality in virtue of the power given to them by God, Whose instruments they are.

As to the question, How can these material things produce in the soul a supernatural transformation? the answer is that God is the principal Agent in this transformation, and it is no more impossible for Him to renew His creature to His own image than it is for a painter to reproduce on canvas by his material hand and brush the finest conception of his mind.

God has often condescended, even outside the Sacraments, to use material things as the means of supernatural grace. Thus, the Israelites were healed by looking at the brazen serpent set up by Moses;[1] Naaman was healed by the waters of the Jordan;[2] the man born blind was cured by our Saviour as narrated in the Gospel of St. John;[3] and the deaf man cured as narrated in St. Mark.[4]

The Sacraments were instituted for our sanctification, which is the effect of the grace of God that they produce in the soul.

4. *The Number and Division of the Sacraments.*—It is a dogma of faith that there are seven, and only seven, Sacraments of the New Law:[5] namely, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

The Catechism of the Council of Trent explains why the Sacraments are seven, and neither more nor less, from the analogy which exists between the natural and the spiritual life.

In order to exist, to preserve existence and to contribute to his own and the public good, seven things are necessary to man: to be born, to grow, to be nurtured, to be cured

[1] Num. xxi. 6-9. [2] 4 Kings v. 10-14. [3] St. John ix. 1-7.
[4] St. Mark vii. 32-35. [5] Council of Trent, Sess. VII., Can. 1.

when sick, when weak to be strengthened, as far as regards the public need to have rulers and magistrates invested with authority to govern, and, finally, to perpetuate himself and his species by legitimate offspring. Analogous, then, as all these things are to that life by which the soul lives to God, we discover in them a reason to account for the number of the Sacraments.

Baptism.—This is the first of the Sacraments, and the gate or door, as it were, to all the other Sacraments, by which we are born again to Christ.

Confirmation is the next Sacrament, and that by which we grow and are strengthened in the grace of God.

Holy Eucharist.—The true bread from heaven which nourishes our souls to eternal life, according to the words of our Saviour: *My flesh is meat indeed, and My blood is drink indeed.*

Penance.—That Sacrament by which the soul that has caught the contagion of sin is restored to spiritual health.

Extreme Unction, which obliterates the traces of sin, and invigorates the powers of the soul, of which St. James says: *If he* (a man) *be in sins, they will be forgiven him.*

Holy Order.—The Sacrament which gives power to perpetuate the public administration of the Sacraments, and the exercise of all the sacred functions of the ministry.

Matrimony.—This is the seventh and last Sacrament, which is instituted for the legitimate and holy union of man and woman for the preservation of the human race, and the education of children in the knowledge of religion and the love and fear of God.

To impress upon the mind this number, it may be noticed that seven is a remarkable number in the plan of Divine providence. There are seven days in the week, seven colours in light, seven tones in the human voice. This number is often given in the Old Testament. Thus, the

principal feasts were prolonged for seven days; the earth was allowed to rest without cultivation every seventh year; after seven times seven years the jubilee was celebrated; the candlestick which held the lights burning before the sanctuary had seven branches. In the New Testament also this number is remarkable: the seven petitions in the Lord's Prayer; the seven gifts of the Holy Ghost; the seven seals mentioned in the Apocalypse; the seven principal virtues—that is, three theological and four moral virtues; the seven corporal and the seven spiritual works of mercy.

5. *The Division of the Sacraments.*—The Sacraments may be divided (1) into *necessary* and *not necessary*. The necessary are so either as a means to salvation (*necessitate mediæ*), or by a necessity of precept in obedience to a Divine command (*necessitate præcepti*).

The Sacraments that are necessary as a means to Salvation are: (1) Baptism, either in reality or in desire—at least, implicitly. It is the door through which we find admittance to the other Sacraments; into the Church here, and into the kingdom of heaven hereafter. (2) Penance in reality or desire, for those who have fallen into mortal sin after Baptism. Confirmation, the Holy Eucharist and Extreme Unction are necessary by a *necessity of precept*. Holy Order and Matrimony are not necessary for individuals, but only for the community.

(2) They are divided into the Sacraments that impress a character on the soul, and those that do not. Baptism, Confirmation and Holy Order impress a character or mark on the soul; the others do not, and on that account may be received more than once.

(3) They are divided into the Sacraments of *the living* and the Sacraments of *the dead*. The Sacraments of *the dead* are those which give the life of grace to those who are spiritually dead; that is, they bring the soul from the death

of sin to the life of grace. These are Baptism and Penance. The Sacraments of *the living* suppose a person in a state of grace when receiving them, and they increase the life of grace. These are the five Sacraments of the living: Confirmation, Holy Eucharist, Extreme Unction, Holy Order, and Matrimony. It would be a sacrilege wilfully to receive any of these in a state of sin. They are only to be given to those who live to God by grace, and are therefore called the Sacraments of the living.

Some non-Catholic authors divide the Sacraments into (1) necessary Sacraments, which originate the spiritual life, such as Baptism and the Eucharist; (2) supplementary Sacraments, which either replace the effect of a necessary Sacrament when lost, such as Penance, or else perfect it when it has been imperfectly received, such as Confirmation and Extreme Unction, which perfect Baptism and Penance respectively; (3) voluntary Sacraments, which in certain states of life, which are at the option of individuals to embrace or not, convey grace to the soul, such as Order and Matrimony. It is admitted by these writers that in this country seven Sacraments have been counted at least from the eighth century downwards, but latterly custom has inclined to take the term 'Sacrament' in its most restricted sense, and to speak of them as two only.[1]

It is of Catholic faith that the Sacraments of the New Law are seven, and seven only, as defined by the Councils of Trent and Florence, and according to the decree of Eugene IV. to the Armenians, which decree may be directed against Protestants, who, contrary to Catholic tradition, admit sometimes only two Sacraments, sometimes four, sometimes more and sometimes less, and regard some of the Sacraments as pure symbols without any efficacy.

[1] Reichel's 'Canon Law,' vol. i., pp. 3, 4.

6. Although there are seven Sacraments, there is a notable difference between them as regards their necessity, their dignity and excellence, and the Council of Trent has decreed that 'if anyone shall say that the seven Sacraments are equal in such a manner that one of them is not more worthy or excellent than another, let him be anathema.'[1]

[1] Sess VII., Can. 3.

CHAPTER II.

THE CONSTITUTION OF THE SACRAMENTS, OR THEIR COMPONENT PARTS.

1. Three essential elements required for a Sacrament: (1) *Matter* and (2) *form*—explained.
2. Matter and form absolutely necessary for the validity of a Sacrament. Conclusions from this teaching: (1) Substantial changes. (2) Accidental changes. (3) Iteration of the Sacraments. (4) The iteration *sub conditione* of the Sacraments impressing a character. (5) Doubtful *matter* and *form*.
3. The minister of the Sacraments—*ordinary* and *extraordinary*.
4. Conditions required in a minister for the valid administration of a Sacrament.
5. The intention of the minister: (1) Attention distinguished from intention. (2) The attention required.
6. Extracts from Rev. J. O'Kane's notes on intention and its divisions.
7. The object of the *intention* in administering Sacraments.
8. The question of the external intention examined.
9. Extract from the Vindication of the Bull *Apostolicæ Curæ* on intention.

1. By the constitution of the Sacraments, or their component parts, I mean the essential elements which go to form or make a Sacrament. These are three, namely, the *matter*, the *form*, and the *intention* of the minister.

(1) The *matter* of a Sacrament is the sensible thing used, inasmuch as it is determinable by the *form* or words. It is twofold—*remote* and *proximate*. The *remote* is the thing itself, as, for example, water in Baptism; the *proximate* is its application, as, for example, the pouring of the water in Baptism.

(2) The *form* is that part of the Sacrament which determines the matter, or gives it its signification. It ordinarily consists of the words used by the minister.

What belongs to the essence of a Sacrament is well explained in the Vindication of the Bull *Apostolicæ Curæ* by the following extract: 'In every Sacramental rite we must distinguish the part which is ESSENTIAL from that which is purely CEREMONIAL. The essential part is comparatively short. . . . The essential part must contain within itself all that is essential to the due conveyance of the grace or power attached to the Sacraments.'

The essential part must (1) *signify* the grace or power to be conveyed; for the Bull (*Apostolicæ Curæ*) tells us 'it is the nature of a Sacrament' to signify what it effects, and to effect what it signifies. Moreover, the signification must not be ambiguous, but (2) so far *definite* as to discriminate the grace effected from the graces of a different kind, as, for instance, the graces of other Sacraments. And whereas by the institution of Christ there are in the essential part of each Sacrament two elements distinguishable—an appropriate ceremony, which since the twelfth or thirteenth century has been usually called the *matter*, and an accompanying form of words, which has been usually called the *form* (in the more restricted sense)—(3) the definiteness of signification must be chiefly sought in *the form*, since words are able to define a meaning with precision, whilst a ceremony, apart from any defining word accompanying it, can hardly be without ambiguity. That at least these three elements are, by the institution of Christ, essential to a valid rite is the clear meaning of Catholic teaching, and it is as such that they are set forth by the Bull, and employed as the basis of its argument.

Whether it be likewise essential that either the matter or the form, or both, should have been prescribed by our

Lord *in specie*, and not merely *in genere*, as theologians say, is a question which it did not fall within the scope of the Bull to decide.[1]

2. The *matter* and *form* are absolutely necessary for the validity of a Sacrament, as also their application by one and the same minister, and to one and the same subject. And the application must be so simultaneous that, according to the ordinary mode of understanding amongst men, the *form* or words may affect the *matter*. If either *matter* or form be wanting, that which is done cannot be the sensible sign instituted by Christ, but some other sign. If one place the *matter* and another pronounce the *form*, the words of the *form* are not verified. The *matter* and *form* ought to be one whole, and hence they should be simultaneous, according as the nature of each Sacrament may require; thus, in Baptism they should be so joined together that when the minister pronounces the words he may be morally said to wash by the pouring of the water. For the lawful administration of this Sacrament, the saying of the words should be neither before nor after the pouring of the water, but physically at the same time. In Penance the absolution may be differed in the same way as Judges sometimes differ the sentence after they have examined the cause. In Matrimony the consent of the one party is valid as long as the consent of the other remains, as in the case of other contracts.

The following conclusions may be drawn from the above teaching:

(1) Any substantial change either in the *matter* or the *form* would invalidate a Sacrament. The change is substantial when it affects the matter in such a way that it can no longer be said to be the same thing which Christ appointed, and the form is *substantially* changed

[1] Vindication, pp. 31, 32.

when the words used mean something else, and do not convey the sense of the words of *form* ordained by Christ.

(2) *An accidental change* would affect the qualities of the *matter* and *form*, and not the essence. Such a change would not invalidate a Sacrament, but to make a change of this kind would be sinful, and the sin would be light or grave according to the nature of the change. If a notable change were made, it would amount to a grave irreverence; if only slight, the sin would be only venial.

(3) Whenever a reasonable doubt exists as to the validity of the *matter* and *form*, the Sacrament may be repeated conditionally whenever charity, justice, or religion may require it. The iteration of a Sacrament without sufficient cause would be an act of irreverence, and derogatory to the Sacrament; but when there is sufficient reason, then, by conferring it again under condition, the respect for the Sacrament is preserved by the condition and the necessity of the faithful supplied by the iteration, according to the common axiom, *Sacramenta sunt propter homines.*

(4) The Sacraments which can be received only once may be more easily iterated conditionally than the others, especially in the case of Baptism and Holy Order, which are essential to the sanctification of the individual or the community. Even though there should be a greater probability in favour of their validity against doubtful and slightly probable reasons on the opposite side, they may and ought to be repeated *sub conditione*.[1]

(5) It is not lawful to administer a Sacrament with doubtful *matter* and *form*, except in case of necessity, and the necessity in which this may be done only refers to the Sacraments of Baptism and Penance.

[1] 'Nequeunt Sacramenta administrari sub conditione exceptis quæ interari non possunt. Hinc aliqui condemnant praxim absolventium sub conditione extra casum, quo homo subito vi morbi opprimatur, quamvis plures alii affirmant.'—A. GORITIA.

3. *The Minister of the Sacraments.*—Under this head I may include what has to be said regarding the intention required for the administration of the Sacraments. The Roman Catechism says that 'God, although the Author and Dispenser of the Sacraments, would have them administered in His Church by men, not by Angels; and to constitute a Sacrament, as constant tradition testifies, *matter* and *form* are not more necessary than is the ministry of men.' The primary minister of all the Sacraments is Christ, as man, in whose name all the Sacraments are conferred, according to the words of St. John (i. 33): *He it is that baptizeth.* The secondary minister is he who confers the Sacrament in the name of Christ, and by His authority.

The minister of a Sacrament may be either *ordinary* or *extraordinary*. The *ordinary* minister is he who administers the Sacrament according to the general law established by Christ and by His Church. The *extraordinary* is he who administers a Sacrament outside this general law, either by delegation or through necessity.

4. Two conditions are required in a minister for the valid administration of the Sacraments: (1) That he have power given him by God, Who alone can communicate His grace through the ministry of men. (2) That he have the intention of doing what the Church does, otherwise his action would be profane, and not sacred, and he would be acting in his own name, and not in the name of Christ.

Bishops only have received from Christ the power of conferring Holy Order. They are also the *ordinary* ministers of Confirmation. A simple priest, by delegation of the Supreme Pontiff, may administer Confirmation as the *extraordinary* minister of this Sacrament, in which case he would have to use chrism consecrated by a Bishop. Priests as well as Bishops are the ordinary ministers of the Sacraments of the Holy Eucharist, Penance, and Extreme

Unction. A deacon may give Communion in case of necessity, and by delegation as *extraordinary* minister. Anyone can baptize validly, but only a priest can baptize solemnly as the *ordinary* minister, and a deacon as *extraordinary* by delegation, and when there is necessity. Those who contract marriage are themselves the ministers of this Sacrament. There are therefore two Sacraments, namely, Baptism and Matrimony, that do not need a specially-consecrated minister.

The unworthiness of the minister does not affect the validity or the effects of the Sacrament. Representing as he does, in the discharge of his sacred functions, not his own, but the person of Christ, the minister of the Sacraments, be he good or bad, validly consecrates and confers the Sacraments, provided he make use of the *matter* and *form* instituted by Christ, and always observed by the Church, and intends to do what the Church does in their administration. Unless, therefore, Christians will deprive themselves of so great a good and resist the Holy Ghost, nothing can prevent them from receiving through the Sacraments the fruit of grace.

St. Augustine says: 'Judas baptized, and yet after him none were re-baptized. John (Baptist) baptized, and after John they were re-baptized, because the Baptism administered by Judas was the Baptism of Christ, but that administered by John was the Baptism of John: not that we prefer Judas to John, but that we justly prefer the Baptism of Christ, although administered by Judas, to the Baptism of John, although administered by the hands of John.'[1]

5. *The Intention of the Minister.*—We must carefully distinguish *attention* from *intention*, the former being defined, 'An act of the intellect considering what a person

[1] 'Exposition Élémentaire de la Doctrine Catholique,' by the Abbé Moulin.

is doing;' the latter, 'An act of the will tending to some desired end.' In administering a Sacrament, the priest, according to the rubric, should endeavour to have actual, or at least virtual, attention. It is hard to understand how there can be attention at all unless it be actual. St. Liguori maintains that it is impossible. By virtual attention, the rubric most probably means the absence of voluntary distraction. Attention in the act of conferring a Sacrament is not necessary to its validity, but to be voluntarily distracted is, at least, a venial sin, and in the consecration of the Eucharist is very probably a mortal sin. Attention is required chiefly in pronouncing the *form* and in reciting the prayers. It may be directed (1) to the words, so as to pronounce them well; (2) to the sense of the words, which is a better kind of attention; (3) to God and to the object of the sacred rite, which is the best kind of attention.

6. As to the *intention*, I extract the following from the Rev. J. O'Kane's 'Notes on the Rubrics.'

'No. 137.—It is defined by the Council of Trent that, in conferring a Sacrament, the minister must have the intention of doing what the Church does. There are various ways in which a person may be conceived to have an intention in doing a thing: (1) He may have an actual intention at the moment he does it. (2) He may have a virtual intention; *i.e.*, he may do it in virtue of an actual intention which he had, and which still continues in some effect, though he does not think of it; as, *e.g.*, if a priest leave his house with the intention of baptizing a child, and in virtue of this intention goes to the church and performs the ceremony, though in the act he is quite distracted, and does not reflect on what he is doing. (3) He may have an habitual intention, *i.e.*, he may have had the intention, and may not have retracted it; but yet it does not continue in any effect, nor can it be said that the act is performed in

virtue of it. (4) He may have what is called an *interpretative* intention; *i.e.*, he may be so disposed in doing the act, that if he had adverted to it he would have had such an intention in doing it. These seem to be the distinctions as laid down by St. Liguori, according to whom it is certain that neither the *habitual* nor the *interpretative* is sufficient; that the *actual* is not required, but that the *virtual* is sufficient, and is required in the administration of the Sacraments.

7. 'No. 138.—So much for the intention, as it is an act of the mind. With respect of the object of the intention, it must be "to do what the Church does," and the intention may be directed to this object in two ways: *explicitly* and *implicitly*. A well-instructed, pious Catholic, in baptizing an infant, would have the *explicit* intention of "doing what the Church does," while a heretic or an infidel, not believing in the true Church or in the efficacy of the Sacraments, but yet intending in the act of baptizing to do what is done amongst Christians, would have the *implicit* intention of "doing what the Church does," and such implicit intention suffices for the validity of the Sacrament.'

8. As to the question whether the *external intention* suffices—that is, to go through the external rite as is usually performed by the Church, and internally to be unwilling to do what the Church does, and not to have any internal intention corresponding to the external act. The opinion that this would suffice was held by Catharinus and some few others. It was seriously affected by, though not explicitly included in, the proposition condemned by Alexander VIII.: *Valet Baptismus collatus a ministro, qui omnem ritum externum formamque, baptizandi observat intus vero in corde suo apud se resolvat: non intendo facere quod facit Ecclesia.*

The opposite opinion, which requires the *internal* intention, is the more probable and the safer, and the one

to be observed in practice; and if it should happen, as Benedict XIV. teaches, that any confer Baptism only observing the external rite, but either restraining the internal intention, or with a deliberate will of not doing what the Church does, the Sacrament must be repeated under condition in case of urgent necessity; but if the case admits of time, instructions must be sought from the Holy See.

What is called the *external* intention, to my mind, can only suffice inasmuch as it signifies the existence of an internal intention. If this *internal* intention does not exist, there can be no meaning in the words, and the matter cannot be determined by them. A minister who would be entirely out of his mind, or a somnambulist in sleep, might go through all the external rite, and yet no one would say that Sacraments administered in such circumstances would be valid.

As to the objection that we could not be sure of ordination or the validity of other Sacraments, if we require the internal intention, as the ministers might not have it, without our knowing it, seems to me futile. We are living amongst rational creatures, and in the moral order of things we must depend on each other for these actions, and believe that Christ protects His Church and enables her to protect and perpetuate the Sacraments.

The external rite can as easily be changed as the internal intention without our knowledge. When Christ left His Sacraments to His Church, and ordained that they should be administered by men, He at the same time knew human weakness, and promised that He would be with His Church all days. We may therefore, according to common-sense, depend upon the fidelity of His ministers in the administration of the Sacraments, and according to faith rely upon the indefectibility of the Church and of her ministers as a body.

9. I may here quote from the Vindication already referred to, and give the words of the Bull *Apostolicæ Curæ* of Leo XIII.: 'It has been said that besides a valid rite, a proper *intention* on the part of the minister is required for the valid administration of a Sacrament. This proper intention is an "intention to do what the Church does," and it is necessary because the Sacramental efficacy is attached, not to the words and ceremonies regarded physically as mere sounds and gestures, but to these as expressing the intentional purpose of one who has been appointed the minister of Christ and His Church, and desires to act in that capacity. And since intention is in itself an internal fact, and the further question arises how we are to judge whether the minister has it or not, the answer is that the Church must leave to the providence of God all that does not disclose its character externally, but that in so far as the minister does externally manifest the character of his intention, the Church is bound to deal with it. And her mode of dealing with it is as indicated in the Bull.

'When anyone has rightly and seriously made use of the due form and the matter requisite for effecting or conferring the Sacrament, he is considered, by the very fact, to do what the Church does. . . . On the other hand, if the rite be changed with the manifest intention of introducing another rite (as in the case of the Anglicans), not approved by the Church, and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of the Sacrament, then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to, and destructive of, the Sacrament.'

CHAPTER III.

THE SUBJECT OR RECIPIENT OF THE SACRAMENTS, AND THE EFFECTS OF THE SACRAMENTS.

1. Those who can receive the Sacraments. .
2. Conditions required for the valid reception of the Sacraments. The intention required in the recipient.
3. Conditions required for the lawful reception of the Sacraments.
4. The effects of the Sacraments. Of the Sacraments of the dead, and of the Sacraments of the living.
5. Sacramental grace.

1. By the 'subject of the Sacraments' is to be understood the person capable of receiving them. They can only be received by persons living in this world, and not by Angels or departed souls. The Sacrament of Holy Order cannot be received by women, nor Matrimony by a person who is married, nor Extreme Unction by a person who is not sick or unwell, nor Matrimony nor Penance by children who have not yet come to the use of reason.

2. To receive the Sacraments validly it is necessary (1) to be baptized in order to receive any of the other Sacraments, as it is by Baptism we belong to the Church and are made her children. (2) In the case of an adult it is required that he have the *intention* of receiving them, for God does not justify or sanctify adults without their will and consent. The intention required in an adult for the valid reception of the Sacrament varies according to the nature of the Sacra-

ment. He ought to have at least the *virtual* intention for the Sacraments of Penance and Matrimony; at least the *habitual*—that is, the intention once had and never retracted—for Baptism and Holy Order; the *interpretative*—that is to say, the *intention* he would probably have if he were capable of it—for the Sacraments of Confirmation, Holy Eucharist and Extreme Unction.

For infants and insane persons no intention is required, for the Sacraments which they are allowed to receive.

3. To receive the Sacraments lawfully and with fruit, certain dispositions are necessary on the part of adults. In receiving the Sacraments of the *dead* (Baptism and Penance), they must have faith, hope, sorrow for their sins, and a beginning of the love of God, according to the words of St. Paul to the Hebrews (xi. 6): *For he that cometh to God must believe that He is, and is a Rewarder to them that seek Him.* It is not possible to obtain remission of sins without renouncing them and having sorrow for them.

To receive the Sacraments of the *living* lawfully and with fruit, the state of grace is required, because these are primarily instituted to confer, not the *first*, but the *second* grace, and it would be a grievous sin of sacrilege to receive them knowingly when one is not in the grace of God.

4. *The Effects of the Sacraments.*—The Sacraments produce two kinds of effects in the soul—the one common to all the Sacraments, namely, grace, the other proper to some of the Sacraments, namely, the character.

The Sacraments produce two sorts of grace, called the *first* and the *second*. The Sacraments of Baptism and Penance, by virtue of their institution, confer the *first* grace; that is, they bring the soul from a state of sin into a state of grace. The other five Sacraments suppose grace already existing in the soul, and only increase it, and hence the grace conferred by them is the *second* grace.

The Sacraments of Baptism and Penance may, however, by accident confer the second grace, and this would happen in two cases: (1) When the person who has only venial sins to confess, or mortal sins already forgiven, receives the Sacrament of Penance. (2) When a penitent who has committed mortal sins has perfect contrition for them before receiving the Sacrament of Penance, or when an adult, perfectly contrite, receives Baptism; because perfect contrition, with the desire or will to receive the Sacraments either of Penance or Baptism, there and then justifies a man.

It is also the more probable opinion that the Sacraments of *the living*, not of themselves, but by accident, may confer the first grace. For example, if a person, after committing a grievous sin and being unmindful of it, should receive in good faith Holy Communion or one of the other Sacraments of *the living*, and have attrition, grace would be infused into the soul in this case. The same might happen after an invalid absolution, unconsciously received on the part of the penitent, who may not have had the proper dispositions and did not know that they were wanting. In such cases the Sacraments of the *living* impart the *first* grace, inasmuch as all the Sacraments confer grace on those who place no obstacle in the way of their effect; and no obstacle is placed in the way of grace by one who with attrition and in good faith receives the Sacraments of the living.

5. Besides sanctifying grace, the Sacraments give also what is called *Sacramental* grace, which is the particular grace of each Sacrament. This grace is not different in its nature from sanctifying grace, and it consists in those special aids which enable the soul to obtain that end for which the Sacrament was instituted. Thus, Baptism gives grace to overcome concupiscence, Confirmation enables a person to profess and defend the faith with intrepidity, etc.

Here the question may be asked concerning the reviving grace of the Sacraments, viz., whether the grace of a Sacrament *informally*—that is, validly but unfruitfully received, on account of the indisposition of the receiver—revives as soon as the obstacle is removed?

There are three opinions on this question. The first denies it in all cases, because the grace is promised only to the receiver, and under the condition that he places no obstacle in the way. The second affirms it of all the Sacraments, because the causality of all is the same, and because a Sacrament received even in sin remains always the work of Christ. The third opinion affirms it of some of the Sacraments, and denies it of others. The first opinion cannot be sustained. As regards the two others, it is necessary to distinguish what is certain from that which is uncertain, and the more probable from the probable. It is certain that the grace of Baptism revives, and also that of Confirmation and Holy Order, as these Sacraments cannot be iterated. It is more probable that the graces of Extreme Unction and of Matrimony revive, the former during the same illness, and the latter during the time of the same marriage. In the supposition that we can admit the Sacrament of Penance *informal*, it is likely that its grace may revive. The same is probably asserted of the Holy Eucharist as long as the species remain, provided the obstacle be removed; and this is asserted to be the case even after the species become changed, because, as this Sacrament is the most excellent of all, its efficacy should not be less than that which belongs to the other Sacraments.[1]

The Sacraments produce their effects *ex opere operato*—that is, of their own power, and independently of the minister and of the subject of the Sacraments, provided this latter places no obstacle in the way and does not resist

[1] See Haine, 'De Sac. in Genere.'

their grace. In this they are essentially distinguished from the Sacramentals, which are certain sacred actions and things instituted by the Church, as holy water, blessings, etc., which only produce their effects *ex opere operantis*—that is, by virtue of the good acts and dispositions of the person who makes use of them, and of the prayers of the Church blessing them. In this also they are distinguished from the Sacraments of the Old Law, which produced their effects only *ex opere operantis*, with the exception of circumcision, which probably produced its effects *ex opere operato*.

Rev. J. O'Kane says in his book on the Rubrics: The Sacraments of the Old Law contained only legal sanctity. Those of the New Law confer true internal sanctity. The Sacraments of the New Law were instituted by Christ for the sanctification and salvation of men. 'Through them,' says the Council of Trent, 'all true justice either begins; or, being begun, is increased; or, being lost, is repaired.' Nothing in the Church, therefore, is more holy; nothing demands to be treated with greater respect.

The Character.—Three of the Sacraments, namely, Baptism, Confirmation, and Holy Order, impress a character or mark on the soul, and on this account they can be received only once.

The character is a spiritual and indelible mark or seal impressed on the soul, whereby the recipient is distinguished from all others who have not yet recived the Sacrament impressing it.

In each Sacrament the character is a sign or mark, and it also gives a certain right. Thus, in Baptism the character is a sign of a child of God, and it gives a right to the other Sacraments and to all the spiritual favours of the Church.

In Confirmation the character is a sign of a soldier of Christ, and gives a right to a heavenly power to profess the Christian faith openly, and courageously to defend it. In

Holy Order the character is a sign of a minister of Christ, and gives a right to offer the Holy Sacrifice of the Mass, to preach the Word of God, and to administer the other Sacraments.

These Sacramental characters are impressed on the soul as signs of the possession of Jesus Christ. They do not disappear with the loss of sanctifying grace, nor are they effaced in the present life either by mortal sin or apostasy; and in the future they remain eternally for the glory of the just and the confusion of the wicked.

The impression of a character is confined to three Sacraments, namely, Baptism, Confirmation, and Order; and because in each case it is indelible, no one of these Sacraments can be repeated. It would not only be sacrilegious, but vain and null, to apply the *matter* and *form* with the intention of conferring any of these Sacraments on a person who has already been baptized, confirmed, or ordained. Hence the practice of the Catholic Church for over 300 years, in absolutely ordaining Protestant ministers, who, after their conversion to Catholicism, have wished to become priests, is a sufficient proof, if there were no other, against the validity of Anglican Orders.

If, however, there is reasonable ground to believe that any one of the Sacraments has not been properly received, in such a case the Sacrament may be repeated conditionally, and ought to be repeated conditionally in the case of the Sacraments necessary for salvation, or when the good of others requires it.

CHAPTER IV.

SACRAMENTALS—RITES AND CEREMONIES.

1. What is meant by Sacramentals.
2. The four species of Sacramentals.
3. The effects of Sacramentals.
4. The blessings of palms, holy water, and exorcisms: (1) Palms. (2) The font, holy water. (3) Exorcisms.
5. The dispositions required to receive the effects of the Sacramentals.
6. The ceremonies of the Sacraments, and the language used in their administration.
7. The meaning of rites and ceremonies.
8. The distinction between preceptive and directive rubrics.
9. The obligation and authority of the Roman Ritual and of the Missal.
10. Concluding advice on the Sacraments in general from the Catechism of the Council of Trent.

1. *The Sacramentals.*—These are ecclesiastical ceremonies, or external signs of religion, established by the Church, for the spiritual and temporal advantage of the faithful. They are called by this name because they have a certain resemblance to the Sacraments.

2. There are four species of Sacramentals: (1) Rites and ceremonies used in the administration of the Sacraments. (2) Exorcisms used for banishing the demons, and the liturgical blessings given by the Sovereign Pontiff, by Bishops, by priests in the exercise of their ministry, and, above all, the benediction of the Most Holy Sacrament. (3) Sacred things to which are attached some salutary virtue, such as holy water, blessed bread, the crucifix,

medals, beads, scapulars, cords, palms, and such-like blessed things. (4) Certain pious exercises, such as the invocation of the Holy Name of Jesus, the sign of the Cross, a prayer said in the church, especially if the church be consecrated, the saying of the *Pater noster* and of the *Confiteor*, and alms prescribed by the Church, etc.

The Sacramentals do not produce fruit or their effects of themselves, like the Sacraments, but only by virtue of the prayers of the Church and the good acts and disposition of those who receive or use them.

3. Their effects are: (1) To excite in the heart sentiments of piety by preventing grace. (2) The remission of venial sins. (3) The remission of the temporal punishment due to sin. (4) To put to flight the demon and to repel his attacks. (5) To preserve the faithful from temporal evils, to solace them and cure their maladies when this may be in accordance with the will of Divine Providence.

4. We may make special mention of the palms blessed on Palm Sunday, and of the Paschal water, and the ordinary holy water and of exorcisms.

(1) The palm branches which the faithful receive from the priest and preserve in their houses have special virtue or efficacy by reason of the prayers of the Church used in their blessing. Thus, in the prayer of blessing we have the words: 'We beseech Thee, O Holy Lord, Almighty Father, Eternal God, that Thou wouldst be pleased to bless and sanctify this creature . . . that whoever receiveth it may find protection of soul and body, and that it may prove, O Lord, a saving remedy and a sacred sign of grace.' And again: 'O God, Who gatherest what is dispersed, and preservest what is gathered, Who didst bless the people that carried boughs to meet Jesus; bless also these branches of the palm-tree and olive-tree, which Thy servants take

with faith in honour of Thy name, that into whatever place they may be carried the inhabitants of that place may obtain Thy blessing, and Thy right hand preserve from all adversity and protect those that have been redeemed by our Lord Jesus Christ, Thy Son.'

(2) We may also call attention to the words of the blessing of the font on Holy Saturday, wherein it is said in reference made to the wonderful power given to the water by Almighty God, 'Who by a secret mixture of His Divine virtue may render this water fruitful for the regeneration of men, to the end that those who have been sanctified in the immaculate womb of this Divine font, being born again new creatures, may come forth as heavenly offspring, and that all may be brought forth to the same infancy by grace, their spiritual mother. Therefore may all unclean spirits by Thy command, O Lord, depart far from hence; may the whole malice of diabolical deceit be entirely banished; may no power of the enemy prevail here, may he not fly about to lay his snares, may he not creep in by his secret artifice, may he not corrupt with his infection. May this holy and innocent creature be free from the assaults of the enemy, and purified by the destruction of all malice. May it be a living fountain, a regenerating water, a purifying stream, that all those that are to be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of perfect purification,' etc.

In the blessing of the ordinary holy water, God is asked to infuse the power of His benediction into it, that it may serve to drive away demons, to banish diseases, that Divine grace may take its effect, and that whatever house or place of the faithful may be sprinkled by it may be cleansed and freed from evil, and that no pestilential spirit may reside therein; that all the snares of the hidden enemy may be removed, and that all that may be harmful to the

peace and safety of the inmates may be expelled by its aspersion.

These extracts are given for the purpose of showing (1) how the Sacramentals may be understood to have the power of efficacy from the prayers of the Church, and (2) how the faithful should reverence and make use of them, especially with regard to holy water, keeping it in their houses, and using it with faith for the purposes for which it is blessed.

(3) The exorcisms work very nearly like the Sacraments because of the special power which Christ gave His Church over the demons.

5. The dispositions required for receiving the effects of the Sacramentals are a spirit of faith and of piety, accompanied with sincere repentance for our sins. This is the condition through which, for example, one may receive the remission of venial sins by making the sign of the Cross or saying the *Pater noster* or *Confiteor*.

6. *The Ceremonies of the Sacraments.*—Some are essential—that is, of such a nature that if omitted the Sacrament would not be valid. These have for their object the *matter* and *form* of the Sacraments. Some others, which precede and follow the administration of the Sacraments, although not essential, are of great utility. The Church has established these in order to instruct the faithful in the effects and the obligations of the Sacraments, to attract their attention and to inspire them with respect and piety.

The language which the Church generally makes use of in the administration of the Sacraments is the Latin in preference to the vernacular. This she does because it was the ordinary language in which they were administered by the early Fathers of the Western Church; and, besides, the vernacular is subject to change, and is particular and special to each country and class of people, and this inconvenience

is avoided by the use of a language that is at the same time ancient, invariable, and universal. It is true that the faithful in general do not understand Latin, but they are supplied with very careful and correct translations by which they can follow the priest at Mass, and understand the prayers used in the administration of all the other Sacraments.

7. *Rites and Ceremonies.*—The distinction between *rite* and *ceremony* is not very accurately fixed. By *ceremony* some understand the sacred action with all its circumstances, and by *rite* the manner of performing the action or the rules to be observed in performing it, so that the *ceremony* is the actual application of the *rite*, or the actual observance of the rules laid down for the sacred action. Others understand by *rite* all the words and actions that are substantial in the sacred function, and by *ceremony* those that are accidental. The two words, however, are generally used in the same sense, viz., to signify the laws to be observed in public religious worship. It would be, perhaps, more exact to say that by *rite* or *ceremony* is now commonly understood any religious function performed according to certain laws fixed by the Church. These laws are contained in the rubrics.

The rubrics for the administration of the Sacraments are contained in the Roman Ritual. The book is so called because it gives the sacred functions which it contains according to the rites used in Rome, and was published under this title by the authority of Pope Paul V., as appears from the Bull *Apostolicæ Sedi*, given at the commencement of the Ritual.

It is shown by Bouix[1] that all the liturgies used throughout the Western Church, except the Ambrosian, retained at

[1] 'De Jure Liturgico.'

Milan, and the Mozarabic, used in Toledo, were commonly called Roman, before the correction made by St. Pius V. They were so called because they all agreed substantially with the liturgy used in Rome, though differing from it, as well as from each other, in many minor details. Those that had been in use in any Church for two hundred years at the time of the correction were allowed to be retained as they were, and may therefore still, in a certain sense, be called 'Roman,' as they were called before. Since the correction, however, the Roman Liturgy is usually understood to be the corrected liturgy, unless where the contrary is expressed or implied by the context. Hence it is that many of the liturgical books, which differ considerably from the Roman, and are now spoken of as opposed to the Roman, were, nevertheless, before the correction included under the general name 'Roman.'

The rubrics which regard the Sacraments embody the teaching and instructions of the Church on the qualifications and duties of the minister, the dispositions of the recipient, and the ceremonies to be performed in the actual administration.

8. Rubrics in general are divided into *preceptive* and *directive*. *Preceptive* rubrics are those that bind under sin. *Directive* rubrics do not bind under sin, but simply direct what is to be done by way of counsel and instruction. This is the distinction as commonly understood, and as the words themselves imply.

9. It is certain that the rubrics which regard the administration of the Sacraments are, with few exceptions, *preceptive*. Some prescribe what is required for the substance and integrity of the Sacraments. Some prescribe what is known from other sources, as, for example, from the decrees of Councils or the teaching of theologians, to be of strict precept. Some are expressed in a form which leaves no

doubt as to the intention of the Church to make them preceptive.[1]

It is at least far the more probable opinion that the Roman Ritual is obligatory everywhere throughout the Latin Church; and that the Holy See alone can authorize any change or modification in what it prescribes.

The same distinction is to be observed of the rubrics of the Missal, according to the Bull *Quo primum* of Pius V., which is prefixed to the Missal. From which it is clear that, unless otherwise indicated, only the rubrics which rule the actual celebration of the Mass are *preceptive* and bind under sin, mortal or venial, according to the subject-matter. Indeed, the precept given by the Pope regards only the rite, manner and rule for singing and saying Mass, and the ceremonies and prayers during its celebration. And since the Pope does not mention anything else, we must not extend his precept to the other rubrics which he passed by, and which he could have mentioned if such had been his will.

The *directive* rubrics which concern what is to be said or done *extra missam* do not bind *per se* under sin; but they may do so from other causes: (1) Because they contain many things which bind under sin *de jure communi*, as, for instance, the natural fast before celebrating; (2) by reason of scandal or contempt, this non-observance may become even a mortal sin; (3) generally venial sin is committed if they are transgressed through sloth or negligence, etc.

No priest or Bishop in the Catholic Church is free to make rubrics of his own either by adding to or taking from the rubrics of the Missal or the Ritual. Neither can this be done by any provincial or national synod.

When the meaning of a rubric is doubtful or obscure,

[1] Council of Trent, Sess. VII., Can. 13. Also see O'Kane, 'Notes on the Rubrics,' Introduction, pp. 2, 3, 5.

and also in cases for which provision is not made in the rubric, there are three authorities to which recourse may be had for guidance. These are: (1) the decrees of the Sacred Congregation of Rites; (2) customs; (3) the opinions of rubricists or commentators on the rubrics.

It may happen, however, that circumstances of place and time, as, for example, in missionary countries and in times of persecutions, might make it very difficult, or morally impossible, to observe all the rubrics, and so customs are introduced at variance with them; in such cases the Ordinary must apply to Rome for an indult or dispensation, according to the general ecclesiastical practice.

10. I may conclude the treatise on the Sacraments in General by citing the words of the Catechism of the Council of Trent: 'In the exposition of this subject, let pastors endeavour with all zeal to effect principally two things: the first, that the faithful understand of what high honour, respect and veneration these Divine and celestial gifts are worthy; the other, that as they have been designed by the God of infinite clemency for the common salvation of all, they make pious and religious use of them, and be so inflamed with the desire of Christian perfection as to think that they have incurred a very great loss if they be deprived for any time of the most salutary use especially of Penance and of the Eucharist. These objects pastors will be able easily to attain, if they will inculcate frequently on the ears of the faithful what we have said above on the Divine excellence and fruit of the Sacraments; first that they were instituted by our Lord and Saviour, from whom can proceed nothing but what is most perfect; that in their administration, moreover, is present the most efficacious influence of the Holy Ghost, pervading the inmost recesses of our heart; that, in the next place, they are endued with an admirable and certain virtue of curing souls, and that

through them are derived to us the inexhaustible riches of the Passion of our Lord. Lastly, let them show that the whole Christian edifice rests, indeed, on the most firm foundation of the corner-stone, but that unless it be supported on every side by the preaching of the Divine Word, and by the use of the Sacraments, it is greatly to be feared that, having tottered to a great extent, it must fall to the ground; for as by the Sacraments we are ushered into life, so by this food, as it were, we are nurtured, preserved and grow to spiritual increase.'[1]

[1] Catechism of Council of Trent, *in loco.*

THE SACRAMENT OF BAPTISM.

CHAPTER I.

ITS INSTITUTION, EFFECTS AND NECESSITY.

1. Baptism: its meaning and definition.
2. A Sacrament instituted by Christ.
3. Why it was instituted, and its effects: (1) Remission of sin. (2) Remission of punishment. (3) Communicates grace. (4) Impresses a character. (5) Incorporates us with the body of the faithful.
4. The necessity of Baptism. Three kinds of Baptism: (1) Of water. (2) Of blood. (3) Of desire.
5. The sense in which Baptism of water is necessary, and its necessity proved.
6. Adult Baptism.
7. Infant Baptism.

1. BAPTISM according to the Catechism of the Council of Trent is defined: 'The Sacrament of regeneration by water in the Word.' In the ordinary Catechism it is defined: 'A Sacrament which cleanses us from original sin, makes us Christians, children of God, and members of the Church.' The word 'Baptism' is from the Greek word Βαπτίζω, *to wash, to dip* or *immerse.*

Baptism is the first of the Sacraments of the New Law, and the most necessary.

2. It is a Sacrament because it is a sensible sign, instituted by Christ, for our spiritual regeneration. The sensible sign in Baptism is the pouring of the water on the

head of the person, and the express invocation of the three Persons of the Most Holy Trinity.

Water is the *remote matter* of this Sacrament, and the pouring of the water, or the washing, the *proximate*. And the invocation of the Holy Trinity, joined to the words 'I baptize thee,' is the *form*.

That which is indicated by the external sign is the grace which purifies the soul from all its stains in the same way as water purifies the body.

Baptism was instituted by Christ. When He was baptized by John in the Jordan He gave to water the virtue of producing spiritual regeneration through Baptism. During the years of His preaching, He made His disciples baptize, or He baptized through them. After His resurrection, and before His ascension, He appointed the *form* to be used from that time, and said to them: *Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*[1]

3. Baptism was instituted to remit sin, to produce grace, and to sanctify our souls. The following are its effects:

(1) The remission of original sin, and also of all actual sin, in the case of those who may have committed actual sin, and who receive this Sacrament after having obtained the use of reason.[2]

(2) The remission of all punishment due to sin, both temporal and eternal; so that were one to receive worthily this Sacrament in old age, and die immediately after, his soul would go straight to heaven without passing through purgatory.

(3) It communicates the life of Divine grace, which makes us children of God and heirs of the kingdom of heaven;[3] and at the same times it communicates the gifts

[1] St. Matt. xxviii. 19. [2] Acts ii. 38; xxii. 16.
[3] Tit. iii. 5, 6. See also Council of Trent, Sess. V., Can. 5.

of the Holy Ghost and the infused virtues, both theological and moral. Besides sanctifying grace, Baptism confers the Sacramental grace that is a special help to live in a holy and Christian manner, as adopted children of God.

(4) It impresses a character on the soul by which the baptized person is marked as a child of God, co-heir with Christ, and rendered incapable of ever being baptized again.

(5) It incorporates us with the body of the faithful, and makes us members of the Church. It places us under her authority, and gives us a right to the Sacraments and to the spiritual favours of the Church.[1]

4. *The Necessity of Baptism.*—In explaining the necessity of this Sacrament, we have to bear in mind that there is a threefold Baptism: (1) Baptism by water (*fluminis*), (2) the Baptism of blood, or martyrdom (*sanguinis*), (3) the Baptism of desire (*flaminis*).

The Baptism by water, when not possible, can be supplied by the Baptism of desire. This means a full conversion to God by contrition or by an act of perfect charity. In this is contained either an explicit or implicit desire to receive Baptism by water according as the notion of Baptism is or is not present to the mind of the person who thus becomes converted to God.

Baptism of blood is the same as martyrdom, or the giving of one's life for the faith, or for any Christian virtue, as in the case of the Holy Innocents. In the case of adults and of children, martyrdom produces the same effects as the real Baptism of water.

5. Baptism by water is called Baptism *in re*—that is, in reality, real, true Baptism by water, as instituted by Christ. Baptism of desire and of blood are called Baptism *in voto.* As these Latin expressions, once understood, help to convey

[1] Gal. iii. 27; 1 Cor. vi. 15; Acts ii. 41.

in a short form what would take a whole sentence in English, I retain their use in the following explanation of the necessity of Baptism.

Baptism *in re* or *in voto* is necessary (*necessitate medii*) as a necessity of means, for salvation. This is clear from the words of Christ: *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven.*[1] And also it is proved from the decision of the Council of Trent, De Baptismo: *Si quis dixerit Baptismum liberum esse, hoc est non necessarium ad salutem, anathema sit.* (If anyone shall say that Baptism is optional, and not necessary for salvation, let him be anathema.)[2]

6. *Adult Baptism.*—There is therefore a grave obligation on all adults who have not been baptized, either because they were born in infidelity, or because of the unwillingness or negligence of their parents, to receive this Sacrament as soon as they are sufficiently instructed.

'Our Lord commanded His Apostles to baptize all nations, and promised that those who would believe and be baptized should be saved.[3] So St. Peter told the first converts that they must be baptized;[4] and all the other converts mentioned in the Acts and Epistles submitted to the same rite. Hence the early Fathers insist on its necessity. Tertullian wrote: 'It is prescribed that no one can obtain salvation without Baptism, according to that great saying, *Unless a man be born again*,' etc. It was in the controversies with the Pelagians that the necessity of Baptism and the reason thereof were especially insisted on, the necessity of Baptism being appealed to as one of the proofs of original sin, or original sin being assigned as the reason why it was necessary. St Thomas argues as follows: 'No one can be saved but through Christ; now, it is by Baptism that

[1] St. John iii. 5.
[2] Sess. VII., Can. 5.
[3] St. Matt. xxviii. 19; St. Mark xvi. 16.
[4] Acts ii. 38.

we become members of Christ, and put on Christ; therefore Baptism is necessary for salvation.'[1]

The dispositions required in adults in order to receive this Sacrament with fruit are: (1) Faith in the Christian religion; (2) hope to obtain justification and eternal life; (3) a commencement of the love of God, by which He is regarded as the Source of all justice; (4) a resolution to observe the Commandments; (5) supernatural sorrow for personal sins.

7. *Infant Baptism.*—On parents, in Christian countries, there is a grave obligation to have their children baptized soon after birth. A notable delay in this matter, without cause, would be a grave fault on account of the danger to which children are exposed of dying without Baptism, and of being for ever deprived of the vision of God. Baptism should not be postponed longer than ten days or a fortnight, and it is advisable that all children be baptized as soon as possible, and good Catholic parents are accustomed to have them baptized within a week after birth.

[1] See 'Manual of Theology,' book vii., part ii.: 'Baptism,' vol. ii., p. 384.

CHAPTER II.

THE MATTER, FORM AND MINISTER OF BAPTISM.

1. The remote matter—for valid and for lawful Baptism.
2. The proximate matter—threefold manner of ablution: *Immersion, aspersion* and *infusion.*
3. The form of Baptism: the words that are essential.
4. Baptism in the name of Christ only, invalid—no addition to the form allowed.
5. The minister of Baptism: (1) Of solemn Baptism. (2) Of private Baptism.
6. The time of Baptism.
7. The place of Baptism.

1. THE remote matter of this Sacrament is any sort of natural water, be it sea-water, river-water, water from a spring, fountain, or pond, rain, etc.—any water that was created by God. This is proved from the words of St. John: *Unless a man be born again of water*, etc. Water, which can always be at hand or within reach, is of all elements the most fitting *matter* of a Sacrament which is necessary for all men. Water is also the best adapted medium of signifying the effect of Baptism. It washes away all stains, and is therefore illustrative of the efficacy of Baptism in washing away the stains of sin. It is also said that, as water cools and refreshes the body, so Baptism, through its grace, in a great measure moderates and extinguishes the temptations that arise from the concupiscence of our human nature, and refreshes the soul.

Although in case of necessity simple water unmixed with any other ingredient is the matter of this Sacrament, in solemn Baptism according to the rite of the Church, this should be blessed (as prescribed in the Ritual) and mixed with holy oil and chrism, according to Apostolical tradition, in order the more fully to express the efficacy of the Sacrament. This is required for the lawful, but not for the valid, administration of this Sacrament in the case of its being solemnly administered.

2. The *proximate matter* of Baptism is the ablution, which may be in three ways, namely, by *immersion*, *aspersion*, and *infusion*, or by dipping, sprinkling, or pouring, according to the practice of various times, and in such a manner that in the moral judgment of men the baptized person may be considered washed. For this purpose the water should flow, and be sufficient to signify the idea of real cleansing or washing.

The early practice of the Church was to immerse the recipient, after the example of our Lord's Baptism and the Baptism of the eunuch by Philip the deacon. This continued to be the common use, even in the West, as late as the end of the thirteenth century. Nevertheless, circumstances frequently arose when it was not convenient to confer Baptism in this way. Dying persons, for example, had to be baptized in their beds. We frequently read, too, of martyrs who baptized their fellow-prisoners, or their gaolers, in the prison itself. Some writers also are of opinion that the first converts on Pentecost Day could not have been immersed on account of their great numbers (probably the five thousand were baptized by aspersion in one day by St. Peter). Difficulties, too, would arise in cold countries, and in regard to the immersion of women. Hence Baptism by effusion—that is, by pouring water over the body, and especially the head—gradually supplanted the older custom.

The Roman Ritual enjoins effusion, and the Council of Trent has defined that there is in the Roman Church true doctrine concerning Baptism.[1]

It is not sufficient if the water touch only the clothes; and the same may be said of the hair only, unless it penetrate to the skin also; and it would not suffice to apply a wet hand or cloth to the head of the person. It must flow in some way. It is more probable that the Baptism would be valid when the water is poured on any of the principal parts of the body, such as on the breast or shoulders, etc., and in case of necessity the feet and hands might be the parts baptized, when the water could not be poured on any of the principal parts of the body. In all cases when Baptism is given by pouring water on any part of the body other than the head, the Baptism has to be repeated conditionally.

It is more probable that one or two drops of water would not suffice, especially if the water does not flow, because in such a case there is no ablution; but in case of necessity (though it is difficult to suppose such a necessity) this expedient should not be neglected, and the child again baptized *sub conditione* if possible.

The threefold ablution is not required for the validity of the Sacrament. It is, however, obligatory *sub gravi*, as prescribed in the Roman Ritual when Baptism is solemnly administered. The question is asked whether a child imperfectly born or not yet born can be baptized? The answer is in the affirmative, provided the water can be made to touch any part of it, either hand, foot, or head; but if it be brought forth to life it should be baptized again conditionally, as the Baptism in the womb is doubtful; the child was not actually born, and the being born *again* was not literally verified by the first Baptism. *An possit*

[1] Sess. VII., Can. 3. 'Manual of Theology,' *in loco.*

valide baptizari puer in utere matris? resp. affirmative, probabilius, si attingatur aqua aliquo mediante instrumento quia infans in utere matris inclusus, jam est homo viator, at quoniam aliqui dubitant de validitate hujus baptismi, propterea quod talis infans cum non proprie dici possit natus, nequit renasci ideo esset sub conditione repetendus, et a fortiori si aqua non attingat puerum immediate (Conf. St. Alp., N. 107).

3. *The Form of Baptism.*—The true and essential *form* of Baptism is: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' This *form* was delivered by our blessed Lord after His Resurrection, when He said to His Apostles: *Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Of these words, some are absolutely necessary, and some are not essential to the validity. For instance, in the Latin form the word *ego* is not essential, because its full meaning is included in the word *baptizo.* For the essence of the Sacrament it is necessary (1) to express the person being baptized by the word *thee;* (2) the unity of the Divine nature or essence by the words *in nomine*, in the *name*, not in *in nominibus*, in the *names;* and (3) to express the Trinity of Persons by Their own distinct names: *In the name of the Father, and of the Son, and of the Holy Ghost.* The *Amen* is not in the Roman Ritual, and need not be used.

The Greek Church has adopted a different manner of expressing the form, and omits mention of the minister altogether. The *form* universally used in that Church is: 'Let this servant of Christ be baptized,' or, 'The servant of God is baptized, in the name of the Father, and of the Son, and of the Holy Ghost.' According to the teaching of the Council of Florence, this *form* is valid, because the words used sufficiently express what is essential to the

validity of Baptism—that is, the ablution which then takes place.

It is the more probable opinion that the *form*, 'I baptize thee in the name of the Most Holy Trinity,' would be invalid, because the Persons of the Blessed Trinity are not expressed in such a form, and according to the ordination of Christ they should be expressed.

4. Baptism is invalid if administered in the name of Christ only, or if the form is otherwise altered with the intention of not giving the Baptism of the Church. In the Acts of the Apostles we read that many were baptized 'in the name of Christ.'[1] This does not mean that they were baptized under the invocation of Christ, but in the faith and by the authority of Christ, by the Baptism instituted by Him. Thus, Baptism in the *name of Christ* is plainly the Baptism of Christ, in opposition to the Baptism of John. For, as St. Thomas argues, if anything instituted by Christ be omitted from the administration of the Sacraments, such administration is null and void. Now, the invocation of the three Divine Persons was ordained by Christ, and therefore Baptism without this invocation is of no effect.[2]

No addition should be made to the *form*. It would not be a valid Baptism if to the usual *form* one should add, 'And in the name of the Blessed Virgin (or one of the Saints),' intending to baptize in the name of the Blessed Virgin, and to give to her name some efficacy in the Sacrament. If only added by way of devotion it would not affect the validity of the Baptism.

5. *The Minister of Baptism.*—(1) Baptism can be administered solemnly by a Bishop or a priest. St. Thomas says (Q. 67, Art. II.): 'Though the office of baptizing was

[1] Acts ii. 38; viii. 12, 16.
[2] See 'Manual of Theology,' *in loco*, vol ii., p. 384.

committed to the Apostles and their successors, the Bishops, yet it was so entrusted as to be exercised by others, for St. Paul says: *Christ sent me, not to baptize, but to preach.*[1] And the reason of this is that, whereas teaching (likewise entrusted to the Apostles) depends upon the merit and knowledge of the minister, Baptism is independent of these. Hence, according to the Council of Florence (Decret. pro Arm.), it is said: The minister of this Sacrament is a priest, who by virtue of his office possesses the power of baptizing.

A deacon may in some cases baptize solemnly, as he is told at his ordination that it is his duty to *serve at the altar*, *to baptize*, and *to preach*. According to the present discipline, however, a deacon may not baptize solemnly without special permission from the Bishop or the parish priest.

However, anyone can *validly* baptize, whether man or woman, Catholic or heretic, faithful or infidel. And this can be done *lawfully* in case of necessity, but, according to the order prescribed in the Ritual, a woman should not baptize in the presence of a man, nor a layman in the presence of a clergyman, unless the woman should know the form of baptizing better than the man. It would be a grievous sin to prefer a lay person to a priest, but only a venial sin to invert the order prescribed in regard to others. In this matter there should be no delay (as I suppose a case of necessity), and whilst deciding the case the child or person might die, and I think, therefore, that no one can be accused of fault who baptizes under such circumstances.

From this doctrine it follows that the faithful, especially midwives, should be well instructed in the manner of administering Baptism.

I may add that no one can baptize himself; that the same person must pour the water and say the words, as the form

[1] 1 Cor. i. 17.

'I baptize' thee would not be verified were one person to pour the water and another to pronounce the words. The words of the form should be said at the same moment as the water is being poured on the recipient.

6. *As to the time* of Baptism, in the case of *infants* it should be administered *quam primum*, as soon as possible. Hence, without a grave reason, the Baptism of an infant should not be deferred beyond ten or eleven days, nor so long in case of necessity—that is, in danger of death.

As to adults, these, except when in danger of death, are to be baptized as soon as they are properly prepared, so that they may receive this Sacrament worthily. It is quite lawful to defer this Sacrament in order that a person may be better instructed, or in order to avoid some notable loss of fortune or temporal advantage, even. This delay is left to the judgment of the prudent. I have said *except in danger of death*, because when there is a danger of this kind Baptism should be administered without any delay whatever.

7. *As to place*, in case of necessity Baptism may be administered anywhere. But outside the case of necessity, it should be administered only in the church. It is, however, lawful for a priest to baptize in a private house (1) the children of Kings or great Princes; (2) those who cannot be baptized in public without injury to the reputation of the mother; (3) those who, through some mistake that invalidated their first Baptism, have to be re-baptized, or, rather, to receive the Sacrament which they failed to receive when going through the ceremony before.

CHAPTER III.

THE SUBJECT OR RECIPIENT OF BAPTISM.

1. What is meant by the subject of Baptism. Those who can be baptized enumerated.
2. Why the children of non-Catholics may be baptized without the consent of parents: (1) The case of adults. (2) Of infants. (3) The case of heretical parents considered.
3. The iteration of Baptism *sub conditione:* (1) Those baptized by Catholic lay persons. (2) Those baptized by heretics and non-Catholics. (3) The case of foundlings considered.
4. How Baptism is regarded and administered by different sects of Christians.

1. *The Subject of Baptism.*—By the subject of Baptism, I mean those who are capable of receiving it. It is a Sacrament necessary for all, and therefore everyone who has not been already baptized may be said to be subject of this Sacrament. Even those who are by the Divine power freed from original sin are subjects for this Sacrament, because it was instituted by our Divine Lord, not only for the remission of original sin, but also that we might be incorporated with the Church, and made capable of receiving the other Sacraments. Hence:

(1) Infants are capable of Baptism, and those who have always been insane. The second Council of Milevis (anno 416) anathematized those who denied that infants should be baptized.[1] This condemnation was repeated

[1] 'A Manual of Catholic Theology,' p. 392.

by the Councils of Lateran (fourth), Vienne, Florence and Trent.[1]

(2) Those who have been already justified by the Baptism of desire.

(3) Those who have merited the crown of martyrdom, as illustrated by the example of Romanus in the Life of St. Lawrence.

(4) Those born without original sin, as St. John Baptist, who was sanctified in his mother's womb. It is the common opinion of doctors that the Blessed Virgin was baptized (Benedict XIV., De Canoniz., 1-4, p. 2, c. 21, n. 14).

Christ had no need whatever of Baptism, because He was the Head of the Church, and did not therefore need to be incorporated with it.

In the case of doubt as to whether a child is living or dead, it should be baptized conditionally. 'Hinc recte censent generatim Theologi omnes fœtus abortivos semper esse Baptizandos sub conditione! *Si vivant*: maxime cum hodie vigeat opinio communiter a peritis recepta fœtum, ad initio conceptionis anima informari. Hoc autem non est ita intelligendum ut etiam tunc dari possit Baptismus cum ne prima quidem delineamenta vitæ humanæ apparent' (Sabbetti, No. 661).

2. The question is asked as to whether the children of non-Catholics are to be baptized if the parents be unwilling. (1) In answer to this question, it is necessary to distinguish between children who have come to the use of reason and infants. In the case of the former, if they desire Baptism, and consent to be baptized, they may be lawfully baptized, and ought to receive the Sacrament; because everyone is *sui juris* in things that are necessary for salvation, and no one has a right to deny the Sacrament to such as these.

[1] Sess. VII., Can. 12 and 13.

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(2) In the case of those who have not yet obtained the use of reason, they may be lawfully baptized (i.) when in danger of death; (ii.) if they be insane or idiots; (iii.) if they be taken away from their parents through some lawful reason, or removed from the danger of perversion. Otherwise it would be unlawful to baptize the children of infidels without the consent of the parents; because if after Baptism they remain under the care of their parents, the Sacrament and religion are likely to be abused and violated; and if taken away from the care of their parents, natural justice is violated.

(3) The same applies to the children of non-Catholic or heretical parents in these countries. Although heretical parents, by reason of Baptism, are subject to the Church, and the Church may be said to have a right of taking from them baptized children and educating them in the Catholic faith, this cannot be done nowadays, because liberty of worship is everywhere established by the civil laws, and children cannot legally be taken from under the care of their parents; for this reason the children of heretics cannot be baptized without the consent of their parents and some security of their being brought up in the Catholic faith. Nurses or others who baptize infants without the knowledge and consent of the parents are to be blamed for thus exposing the Sacrament to the danger of perversion, unless it be in the case of danger of death, when they ought always to baptize.

If, therefore, non-Catholic parents offer their children for Baptism with the will and intention of bringing them up Catholics, these should certainly be baptized; but if they bring them out of convenience or for the sake of temporal advantage, the priest should see that there is some hope of the children's faith being protected afterwards, and he ought not to baptize when there is evident danger of their perver-

sion. As, however, Baptism is necessary to salvation, and the dangers to the life of infants are so numerous, and as children have a natural right to Baptism, they should in doubtful cases always get the benefit of the doubt, and in cases of sickness the Baptism need not be withheld till the last extremity.

3. *The Iteration of Baptism conditionally.*—There is also a question as to the iteration of Baptism that deserves special attention. And as regards this question we must remember that it is a dogma of faith that Baptism once validly received can never be iterated. Its iteration in such a case would be a sacrilege, and the absolute iteration of Baptism both on the part of the person receiving and the person ministering would render them irregular, as to the reception of Holy Orders, or administering in the offices of Orders already received.

At the same time it is laid down that Baptism must be repeated under condition, *e.g.*, *Si non es baptizatus* (If thou art not baptized), whenever there is a well-founded doubt of the validity of the former Baptism; because Baptism is so necessary for salvation, and it is required for the valid reception of the other Sacraments. Under this conclusion three kinds of cases may be considered: (1) Those baptized by Catholic doctors, nurses, and lay persons in general; (2) those baptized by heretics and non-Catholics; (3) those children who are abandoned and discovered, such as foundlings.

In the case of the first they need not be baptized again unless there is a probable reason for doubting the validity or supposing some substantial mistake. As regards those baptized by heretics and non-Catholics, we have to note first of all that it is of faith that the Baptism of heretics is valid, and, therefore, when properly administered by them it must not be iterated. As, however, so many mistakes

are made amongst non-Catholics in the administration of Baptism, either as regards the *matter*, *form*, or *intention*, it has been decided and practised since the year 1773 that everyone converted from any sect of Protestantism is to be baptized *under condition*, unless it be quite certain that the former Baptism was validly received. This, of course, could scarcely be found out except in the case of those who were once Protestant ministers and afterwards became Catholic priests. They can know for certain whether, as Anglican ministers, they baptized properly or not, and when those whom they had baptized formerly present themselves for reception into the Church, they need not baptize them conditionally when they are aware that they administered the Sacrament validly on the first occasion.

As regards the case of foundlings, the common teaching is: If they be found without a certificate attesting their Baptism, they are to be baptized, unless some other testimony in regard to their Baptism can be obtained. If with a certificate or attestation of their Baptism, it is controverted, but according to the more common and more probable opinion, even in this case they should be baptized conditionally, unless the testimony be of such a nature as to be certainly trustworthy.

4. It may be useful to know how Baptism is regarded by the different sects, and how it is administered amongst them. They may be classed as follows:

Oriental Heretics, Old Catholics, and Ritualists.—These are accustomed to baptize validly and accurately, and the presumption is in favour of the validity of their Baptism.

Socinians and Quakers.—These do not baptize at all nowadays.

Congregationalists, Unitarians, and Universalists.—These consider Baptism free, and not of obligation, and in the

case of these the presumption is that they are not validly baptized.

Baptists.—These are baptized only in adult age, and some doubt their Baptism on account of the separation of the *matter* and *form*. It appears that the form is said before they begin the immersion.

Methodists and Presbyterians.—These are accustomed to baptize by aspersion, and on that account their Baptism is doubtful, as it is uncertain whether the water touches the skin or not, or if it does, it is not in such a manner as to flow or signify washing in any sense.

Episcopalians (or the Low Church Anglicans).—If not all, at least most of them in the present day think that Baptism has no true efficacy, and they regard it as a mere rite, and therefore there is good reason to suppose that they are careless and negligent about its administration.

CHAPTER IV.

THE SPONSORS AND THE CEREMONIES OF BAPTISM.

1. Sponsors required for solemn, but not for private, Baptism.
2. Conditions of sponsorship.
3. Effects of sponsorship.
4. Those to be excluded from this office.
5. The ceremonies of Baptism and their obligation: (1) The name. (2) Omitted ceremonies to be supplied.
6. The practice in England for the conditional Baptism of converts.
7. When the infant form may be used for the Baptism of adults.
8. The promises of Baptism.

1. THE solemn Baptism in the church requires sponsors—that is, a godfather or a godmother. In private Baptism this is not required, because in case the child should die it would not want them; and in case it should live, then the sponsors are usually nominated when the ceremonies are supplied. According to a declaration of the Sacred Congregation of Rites, September 23, 1820, it is more conformable to the rubrics not to admit sponsors at private Baptism. If they be admitted, though, they contract the spiritual relationship (S. Cong. Conc., 5 Mar., 1678).

One sponsor, either a godfather or a godmother, suffices, but two, and no more, may be admitted—that is, a godfather and a godmother. A priest would sin by admitting more than two, and he cannot allow them to be two men or two women, but only a man and a woman; and in case where only one is to stand for the child, it may be either a

man or a woman. It is regarded as a grave sin to baptize solemnly without at least one sponsor, or with more than two; or, according to St. Alphonsus, with two of a sex different from that of the *Baptizandus:* or to admit a sponsor not designated.

2. For the sponsorship it is required: (1) That the sponsor be baptized, and have the use of reason; (2) that the sponsor touch the child whilst it is being baptized, or receive it *immediately* before or after Baptism; (3) that the sponsor assist with the intention (at least virtual) of acting in that capacity; (4) that the Sacrament be validly conferred: for this reason the sponsor who only attends when the ceremonies are supplied does not contract the spiritual relationship.

3. The effects of sponsorship are the following:

(1) Spiritual relationship, so that the sponsor cannot marry his godchild or either of its parents; and the same relationship is contracted between the person baptizing and the baptized person.

(2) A grave obligation to instruct their godchild in the Christian faith in case the parents fail to do so. This obligation ceases to bind when the natural parents attend to the education of their children, and there is no need for the interference of the sponsors.

4. Some are to be excluded from the office of sponsor, or not to be admitted as sponsors.

(1) Parents are not to be admitted as sponsors for their own children, for it is in case that they fail in their duty that sponsors are required, and also because of the spiritual relationship thereby contracted. And I may here also mention that, on account of the same spiritual relationship, parents should not baptize their own children, except in case of necessity, and when no one else can be found to do so.

(2) Infidels, heretics, all non-Catholics, those publicly excommunicated, noted criminals, and those who do not bear a good character, are not to be admitted as sponsors.

(3) By the laws of the Church, Religious of both sexes are forbidden to stand for children.

(4) Catholics are not allowed to stand for children at Protestant and heretical Baptism, as this would constitute communication with heretics in a religious rite or ceremony.

5. *The Ceremonies of Baptism.*—Some of these are *antecedent*, some *concomitant*, and some *subsequent*. It would be wrong on the part of the minister to omit, without necessity, all the ceremonies which precede, accompany, or follow Baptism, or any part of the ceremonies, especially any notable ceremony, as the use of consecrated water, the saliva, the salt, and the insufflation; the profession of faith, the unction with the oleum catechumenorum or with the holy chrism; and it is forbidden *sub gravi* to use without necessity the oils of the previous year.

(1) As to the name to be taken in Baptism, the Roman Ritual says that the parish priest should take care that no ridiculous or vain names, either of heathen gods or of impious men, be given to children; and, as far as he can provide, in each case the name of some Saint should be given. This is not of obligation, as it is not a *preceptive* rubric, but only a matter of counsel.

(2) The omitted ceremonies have to be supplied solemnly in the church in case of infants who, on account of danger of death, have been baptized privately. These have to be brought to the church afterwards in order to have all the ceremonies of infant Baptism supplied. And in the case of adult heretics who have been converted to the faith, whether they have been validly baptized before, or on account of doubt have to be baptized conditionally, the ceremonies have to be supplied unless 'for some reasonable cause the

Bishop may ordain otherwise.' From these words of the Roman Ritual we conclude that the Bishop can in particular cases and for just reasons ordain that the omitted ceremonies need not be supplied.

6. In England converts who have to receive conditional Baptism are not required to have any of the ceremonies supplied, but are simply to be baptized with ordinary *holy water* (*aqua lustralis*), as declared by the first Synod of Westminster, XVI., in which the following decree is given: 'As the reasons have become still more weighty which induced the Vicars Apostolic to ordain in the beginning of this century that all persons born after the year 1773, and baptized amongst Protestants, should be, upon their conversion to the faith, conditionally baptized, we absolutely re-enact this regulation commanding that all converts from Protestantism shall be conditionaly baptized, unless it be made most clearly evident, from undoubted proofs, that in their Baptism all things respecting the application of the *matter* and *form* have been duly performed.'

'Conditional Baptism must not be administered publicly, but altogether privately, with holy water and without ceremonies. Sacramental confession is likewise always in such cases to be required.'[1]

7. The infant form of Baptism cannot be used for adults without a special indult from the Holy See. This indult has been granted to some dioceses and to Bishops who have specially asked for it, and they grant to priests the faculty of using it as often as it is required. This is the case in all the dioceses of England and Scotland. Without this special indult the form prescribed in the ritual for adults has to be used.

8. *The Promises for Baptism.*—By the promises made in Baptism we contract certain obligations. By reason of the

[1] 'The Synods in English,' p. 135.

gifts bestowed upon us in our natural life, we are obliged to fulfil certain religious duties dictated by reason, namely, the duties of adoration, reverence, love and obedience to God and to His law. The same may be said of the gift of the supernatural life. By Baptism, which bestows that supernatural life, a certain contract is established between the soul and God. In adopting us as His children, God undertakes to give us eternal life and all the grace necessary for obtaining it. It is just, therefore, that we, on our part, undertake to do all that God requires of us for our salvation.

Now, God requires of us (1) to renounce Satan and all his works and pomps, and (2) to live according to the maxims and example of Jesus Christ.

Satan is the father of lies and the implacable enemy of every good. The *pomps* of Satan are the false maxims, the miserable vanities and the dangerous pleasures of the world, which by the appearance of truth and goodness seduce and attract the minds of men. The works of Satan are pride, luxury, and sin in all its forms and species.

To renounce Satan, his pomps and his works, means, therefore, to renounce evil and all that leads us to it.

Jesus Christ is the true Light, the *Holy* and *Just* One. Those who will be saved are those whom God will find conformed to the image of His Son. We should, therefore, study His maxims, and especially the evangelical *beatitudes*, which will enable us to become like our Divine Exemplar Jesus Christ.

Children, not having the use of reason, contract these obligations through the medium of their godfathers and godmothers, or, in default of these, through the medium of the Church. It will be very useful to their souls to renew those engagements often during life, and particularly at the time of the first Communion, and on the anniversary

days of their Baptism, and at the close of a mission or a retreat.

There is a modern theory, prompted by the spirit of darkness, which, in the name of liberty and reason, blames the Church because in the Baptism of infants it imposes on them, without their consent or knowledge, the obligation to observe the evangelical law under penalty of apostasy.

In answer to this, it is only necessary to remember that children, by the fact of their being born into this world, which happens without their consent, contract many obligations which in after-life they have to fulfil towards their parents and their country, concerning which they had no choice. Do they, then, complain who have received in birth an honourable name, and inherit a great fortune and enjoy the privilege of citizenship of some illustrious country? Why, therefore, should anyone complain of his spiritual birth in being made a child of God and heir of God's heavenly kingdom? The obligations to live a Christian life, and in a Christian manner, are for our advantage and happiness here, as well as for our everlasting happiness hereafter.

THE SACRAMENT OF CONFIRMATION.

CHAPTER I.

ITS NATURE AND INSTITUTION.

1. Its definition and meaning.
2. The matter of this Sacrament.
3. The form.
4. When the Sacrament was instituted.
5. The minister of Confirmation.

1. *Its Definition and Meaning.*—Confirmation is a Sacrament by which we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ.

The word 'Confirmation' signifies *strengthening*, *establishing* or *perfecting*. This Sacrament in effect strengthens and perfects the life of grace; it is the perfection and completion of Baptism.

Confirmation is a true and real Sacrament, because it is a sensible sign instituted by Christ, through which grace is given to the soul. The sensible sign in Confirmation is the imposition of the hands of the Bishop, together with the unction on the forehead with chrism in the sign of the Cross, and the words which are pronounced at the same time.

2. The *matter* of this Sacrament is the anointing with

holy chrism made by the imposition of the hands of the Bishop. This is the *proximate* matter, the *remote* being the holy chrism and the Bishop's hand.

The holy chrism is a mixture of oil of olives and balm, which is consecrated by the Bishop with great solemnity on Maunday Thursday. It is used also in solemn Baptism and at the consecration of Bishops, and in several other consecrations of more than usual solemnity.

For the validity of the Sacrament, oil of *olives* is certainly required, and also that it be *blessed;* but it is not certain that it is required that it be mixed with balm, or that the blessing should be *episcopal.* (*Cf.* St. Thom., 3 q., 72, Art. II.; St. Alp., N. 162 *et seq.*)

The anointing ought to be made with the right thumb of the Bishop, and in the form of a Cross, on the forehead. It would be a sin to confirm with the left thumb, or any of the fingers, but the Sacrament would not thereby be invalidated.

3. The *form* used in Confirmation is the following: 'I sign thee with the sign of the Cross, and I confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost.'

The meaning of these words is thus explained: By the words *I sign thee with the sign of the Cross* is signified, that as soldiers are adorned with outward signs of the service of their King, so we by this Sacrament are marked or signed externally by the Cross, and internally by the invisable character as soldiers of Jesus Christ. By the words *I confirm thee with the chrism of salvation* is expressed that we by this Sacrament, as athletes, are annointed with chrism externally and internally by the grace and strength of the Holy Spirit. By the rest of the words, *In the name of the Father*, etc., is expressed the principal cause of the plenitude of grace and of spiritual strength, which is the most

Holy Trinity, and which is the principal mystery of our faith proposed in Baptism to be believed, and now in Confirmation to be firmly held and openly professed.

The following words of the *form* are essential: (1) The word *confirm*, or its equivalent; (2) the expression of the Holy Trinity as in Baptism; (3) the word *thee*, in order to designate the person receiving Confirmation; (4) also the words *I sign thee with the sign of the Cross*, and the words *the chrism of salvation* (St. Alp., N. 168).

It is proved that Confirmation was instituted by Christ, as it has been administered as a Sacrament in the Church since the time of the Apostles.

The Samaritans *had received the word of God . . . but were only baptized in the name of the Lord Jesus. . . . Then they* (Peter and John) *laid their hands upon them, and they received the Holy Ghost. . . . By the imposition of the hands of the Apostles the Holy Ghost was given* (Acts viii. 14, 16-18).

It is certain, from historical records, that what the Apostles then did, the Bishops, in every age from that time to the present day, have continued to do, and for the same purpose—that is, *to give the Holy Ghost.*

4. It is the more common opinion that this Sacrament was instituted on Maunday Thursday, after the institution of the Holy Eucharist, when Christ promised to send the Holy Spirit, and probably taught His Apostles how to make the chrism. Another opinion holds that Christ instituted this Sacrament after His Resurrection, and before His Ascension. Although there is no express mention of it in the Gospels, the silence of the Gospels is no proof against its Divine institution, as they are not a full and complete record of the words and actions of our Saviour (St. John xxi. 25).[1] Dr. Lingard says: 'Let, however, any man consider

[1] See Lingard's Catechism.

the text quoted above, the nature and object of the ceremony, and the supernatural effect which it produced, and he will be compelled to conclude that the Apostles adopted it, either in obedience to the express injunction of their Divine Master, or at the suggestion of the Holy Spirit Whom He had sent to *teach them all things, and to bring all things to their mind, whatsoever He had said* (St. John xiv. 26).

5. *The Minister of Confirmation.*—The ordinary minister of Confirmation is a Bishop.[1] Such has been the general practice of the Church, founded on the example of the Apostles. The Samaritans had been converted and baptized by Philip, the deacon, but to confirm them Peter and John were despatched to Samaria from Jerusalem. A simple priest, by the special delegation of the Sovereign Pontiff, can confer this Sacrament as its extraordinary minister. But in this case he must make use of chrism consecrated by a Bishop. Whether he can be delegated to consecrate the chrism is disputed.[2] Priests on the foreign missions, where there are not yet Bishops, or in countries where access to a Bishop is difficult, are usually delegated to administer this Sacrament. Benedict XIV. granted this faculty to the missionary priests amongst the Copts in the year 1745, and he tells us that St. Gregory the Great and other Pontiffs exercised this power also; and it is said that Eugene IV. granted to a Franciscan missionary the faculty, not only to confirm, but also to consecrate the chrism (St. Alph., Th. Moral., lib. vi., p. 2, N. 170).

[1] Defined in the Council of Trent, Sess. VII., Can. 3.
[2] St. Alph., N. 163 and 170.

CHAPTER II.

THE SUBJECT OR RECIPIENT OF CONFIRMATION.

1. The subject of Confirmation.
2. The obligation of receiving this Sacrament.
3. Dispositions required for Confirmation: (1) Knowledge. (2) State of grace.
4. The effects of Confirmation.
5. The administration of this Sacrament, and its ceremonies.

1. *The Subject of Confirmation.*—By the *subject* of Confirmation I mean who it is that can receive this Sacrament. Everyone who has been baptized and not yet confirmed is the subject of confirmation. Although every baptized person, even though he be without the use of reason, is the subject of Confirmation, and may validly receive this Sacrament, the practice of the Church as it exists generally is that children should not be confirmed until they come to the use of reason. None are now confirmed before they are seven years of age, unless for some special reason, such as the danger of death.

2. As to the obligation of receiving this Sacrament, we are taught that it is not necessary as a *means to salvation* like Baptism, but it is necessary by the necessity of precept. That is, the neglect of Confirmation would not exclude from heaven; but this neglect, when one can easily receive the Sacrament, would be more or less grievous according to

the gravity of the danger to which one's faith is exposed. It would also be depriving one's self of the great helps and graces offered by our Saviour in this Sacrament to enable one to overcome the enemies of salvation. The obligation would appear to be urgent nowadays, when religion and faith are exposed to so many and such great dangers, especially in Protestant countries, so that by accident the obligation of receiving Confirmation may bind under pain of grievous sin, although it is not certain that of itself it binds under a grave obligation (St. Alph., 181).

On this subject we may again quote from Dr. Lingard's Catechism: 'Confirmation completes that which is begun in Baptism. In Baptism we enrol ourselves under the banner of Christ; in Confirmation we receive strength to fight with courage the battles of our leader. Hence, in the first ages of our holy faith, when the new Christian might at any moment be summoned before the tribunal of the persecutor, he was led straightways from the font to the Bishop to receive Confirmation; and afterwards, when, in consequence of the conversion of the several nations, infant had in a great measure superseded adult Baptism, the same discipline was, with some modifications, observed in many countries. Thus, here in England, till the Reformation, the parents were obliged, under ecclesiastical censures, to bring their child for Confirmation on the first occasion when the Bishop came within seven miles of their dwelling.'

'It was also a law in the English Catholic Church that no *unconfirmed* person should be admitted to the Sacrament of the Body and Blood of Jesus Christ, unless he were on his death-bed, or could assign a reasonable cause why he had not been confirmed.'

3. *The Dispositions required for Confirmation.*—These are:

(1) To be instructed in the principal truths of religion, and in particular in all that regards this Sacrament, in order

to have a clear faith and to know what one is doing. Thus, those who are to be confirmed must be instructed in the chief articles of the Christian doctrine, and especially in the Four Great Truths and in all that relates to the Sacrament of Penance, which they have ordinarily to receive before Confirmation.

(2) The state of grace, because Confirmation is one of the Sacraments of the *living*. It would be a sacrilege to receive it in a state of mortal sin. In this case the Sacrament and character would be received, but not the graces of the Sacraments, until pardon should be obtained for the sins which stain the soul.

On the part of the body, it is required that the children for Confirmation be properly and becomingly dressed, and that the forehead be uncovered and clean; and to be fasting when this can be easily observed. The fast is not of precept, and, as Confirmation is often administered in the afternoon, it cannot be observed without grave inconvenience.

4. *The Effects of Confirmation.*—This Sacrament produces three supernatural effects: (1) It augments the grace of God in the soul, and also the gifts of the Holy Ghost already received in Baptism. (2) It gives Sacramental grace, which enables us to profess our faith with fortitude against all the temptations of the devil and the world, and amidst perils and persecutions. (3) It imprints on the soul the character of a soldier of Christ. It follows from this that Confirmation is ordained to make us *perfect Christians*. Baptism is the spiritual birth; Confirmation is the increase or growth of the spiritual life. Baptism introduces us into the Christian family; Confirmation enlists us as Christian soldiers. Baptism communicates to us the gifts of the Holy Spirit; Confirmation communicates to us the abundance of these gifts.

5. *The Administration of Confirmation.*—In Confirmation there must be a godfather or a godmother, according to the sex of the person confirmed; and it should not be the same person as the sponsor in Baptism if another can be obtained. These contract spiritual relationship with the persons confirmed and with their parents. A new name may be taken in Confirmation, so as to place one's self under the care of some new patron Saint. This is not necessary, but it is usual.

The Bishop intones the *Veni Creator* at the foot of the altar. When the hymn is finished, he gives a discourse on the Sacrament of Confirmation. After this he reads the prayers, according to the Roman Pontifical, and imposes his hands over those to be confirmed. All those to be confirmed should be present during this first general imposition of hands, as the first prayers and this imposition of hands are of very great importance, and the Church expressly commands that all to be confirmed shall be present at the time these prayers are read. If, however, by any chance any person not so present should receive the anointing with holy chrism, the Confirmation would be valid.[1]

After the general imposition of hands the Bishop anoints the forehead with holy chrism with the sign of the Cross, saying at the same time the words of the form: 'I sign thee,' etc.

At the close of the ceremony the Bishop gently taps with his fingers the cheek of the person confirmed, which is intended to remind that person that, like his Divine Master, he must be prepared to be buffeted and scorned by the enemies of his holy religion.

A blow of this kind was given in ancient times to a slave on being set free; and at the same time it is amongst men

[1] See Gury on Confirmation.

regarded as a great insult to receive a slap on the cheek. It is therefore used in Confirmation that the Christian, freed from the slavery of Satan, may rejoice in the liberty of the children of God, and at the same time that he may be ready to suffer every trial patiently for the love of Christ Crucified.

'He who is about to be confirmed should recollect that at his Baptism he was unconscious of the blessings which he then received, and ignorant of the obligations which he then contracted. But now he is fully aware of the covenant made with him by God; and by asking for Confirmation, that he may be able to fulfil it, he openly admits and ratifies his baptismal engagements at the foot of the altar and in presence of his brethren.'[1]

After Confirmation those who have received the Sacrament should return to their places, and spend some time in thanking God the Holy Ghost for having deigned to come into their souls; they should also ask our Blessed Lady and their patron Saints to join them in thanking God for this great blessing.

They should also beg that same Holy Spirit to remain with them for ever, to strengthen them, and to help them by His grace to be always faithful in His service.

They should resolve sincerely to live in accordance with their profession as perfect Christians, and to fight manfully, as good soldiers of Jesus Christ, against the world, the flesh, and the devil.

Moreover, let them resolve to watch over their faith as a great treasure, carefully banish all temptations against it, and never be ashamed to practise the duties imposed upon them by the Catholic religion, remembering the words of our Blessed Redeemer: *He who denies Me before men, him will I deny before My Father who is in heaven.*[2]

[1] Dr. Lingard's Catechism. [2] St. Matt. x. 33.

THE SACRAMENT OF THE HOLY EUCHARIST.

CHAPTER I.

ITS INSTITUTION AND ITS NATURE.

1. The Holy Eucharist a Sacrament and a Sacrifice.
2. The meaning of the word 'Eucharist,' and the other names of the Sacrament.
3. The Sacrament of the Eucharist defined.
4. The Eucharist a true Sacrament: (1) A sensible sign. (2) Instituted by Christ. (3) It confers grace.
5. How the Eucharist differs from the other Sacraments.
6. The time of the institution of the Eucharist, and its reason.
7. The reasons why Christ instituted the Holy Eucharist: (1) The greater glory of His Father. (2) The exaltation of His sacred humanity. (3) The honour of the Church. (4) Our utility.
8. In what consists the essence of this Sacrament

1. The Holy Eucharist, which is the first of the Sacraments in the order of dignity, is the third in the order in which they are usually received, because after a man is born and begins to develop his strength he requires nourishment, and in the spiritual order of things the Holy Eucharist is the nourishment of the soul. St. Denis the Areopagite calls it 'the consummation and perfection of all the Sacraments.'

The Eucharist may be considered as a Sacrament and as a Sacrifice, because it is both a Sacrament and a Sacrifice. It is a Sacrifice inasmuch as it mystically renews the death

of our Saviour, which was the one infinite Sacrifice offered to God. All the other sacrifices derived their efficacy from this. It is a Sacrament because we find in it all that is necessary to constitute a Sacrament—namely, the sensible sign, the institution by Christ, and the communication of grace, as we shall see afterwards.

2. First we must understand the word *Eucharist*. It is a Greek word, εὐχαριστία (from εὖ, good, and χάρις, grace), which may be translated 'the good grace' or 'the thanksgiving.' The propriety of the one appears from two considerations. The Eucharist gives a foretaste of eternal life, of which it is written, *The grace of God is life everlasting;* it also contains Christ our Lord, the true Grace and the Source of all heavenly gifts. The other translation is not less appropriate, for when we offer this most spotless Victim we render to God a homage of infinite value, in return for all the benefits which we have received from His bounty. The word 'thanksgiving' also accords with the conduct of our Saviour when instituting this mystery: 'Taking bread He brake it, and *gave thanks*,' etc.[1]

Several names are also given to this Sacrament. It is called the *Sacrifice*, *Communion*, *Viaticum*—names which will be explained afterwards. Also it is called *The Most Holy Sacrament*, the *Adorable Sacrament*, the *Sacrament of the Altar*. (1) The Most Holy Sacrament because it is the most holy of all the Sacraments, inasmuch as it gives us the Author of grace, whilst the others only bestow the gifts of grace; (2) the *Adorable Sacrament* because Jesus Christ really present is therein to be adored as the Son of God made man; (3) the *Sacrament of the Altar* because the Eucharist is consecrated on the altar at Mass, and after Mass it is preserved on the altar in the tabernacle.

3. 'The Sacrament of the Holy Eucharist is the true

[1] Catechism of Council of Trent.

Body and Blood of Jesus Christ, together with His Soul and Divinity, under the appearances of bread and wine.'

This definition embraces the Catholic doctrine on the Sacrament of the Eucharist, and it should be learned and remembered.

4. The Eucharist is a true Sacrament because it contains the three things necessary to constitute a Sacrament, namely, a sensible sign, the institution by Christ, and the power of giving grace.

(1) The sensible sign in the Holy Eucharist is to be found in the species and appearances of bread and wine and in the words pronounced by the priest in the consecration of the bread and wine, since these can be seen, touched and tasted, and the words heard, although the substance of both species is changed into the Body and Blood of Christ.

(2) It was instituted by Jesus Christ on Maundy Thursday, the eve of His death, in the supper-room, where He had come to celebrate the Pasch with His Apostles. On this occasion He took bread, blessed it, and gave it to His Apostles, saying: *Take ye and eat, this is My Body;* afterwards He took the chalice, which contained wine, and said: *Take ye and drink, this is My Blood. Do this for a commemoration of Me.*

In saying, *This is My Body, this is My Blood*, Jesus Christ, who is all-powerful, changed bread into His Body and wine into His Blood. And in saying to His Apostles, *Do this in remembrance of Me*, He gave to them and to their successors in the priesthood the power to change bread and wine into His Body and Blood.

Only Christ could be the Author of this institution, both on account of the general reason that He alone is the Author of all the Sacraments, and on account of the special reason that no one could have power over His Body and Blood unless that power came from Himself; and no one could

establish a new testament and confirm and consecrate it by His own Blood but Christ Himself.

(3) In the Eucharist is also found the sign which represents and confers grace. Bread and wine signify the grace which supports the soul as nourishment; and the Eucharist confers grace and the Author of grace Himself, as signified by our Saviour in the words: *I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh for the life of the world.*[1]

5. This Sacrament differs from the other Sacraments principally in one respect, namely, that it does not cease to be when the action which produces it ceases. The other Sacraments, so to speak, have but a transitory existence, as, for example, in Baptism, after the water has been poured and the words pronounced and the rite terminates, the Sacrament no longer exists: it is finished and ceases. The same may be said of Confirmation, Penance, and the other Sacraments. But the Sacrament of the Eucharist has a permanent existence; that is to say, when it is constituted or brought into existence it remains until it is administered, and until the species are changed or destroyed, as is defined by the Council of Trent, when it declares[2] that this Sacrament consists not in use only, but remains permanent as long as the species remain in the consecrated hosts or particles which are reserved after the Mass and Communion.

The Holy Eucharist is therefore reserved, that it may be brought to the sick as Viaticum when in danger of death, and that it may be adored on our altars and at the time of Benediction.

The first Christians, in the days of persecution, were allowed to keep it in their houses, that they might be

[1] St. John vi. 51, 52.
[2] Conc. Trid., Sess. XIII., Cap. iii.; Sess. XIII., Can. 4.

strengthened and sustained by this Divine food against the cruelty of their tyrannical persecutors.

6. As to the time of the institution of the Eucharist, the Scriptures are clear; in the words of St. Paul it was, *in qua nocte tradebatur* (in that night in which He was betrayed). He came to eat the Paschal lamb with His Apostles, according to the prescription of the Mosaic law. After He had washed the feet of His Apostles, He took bread into His venerable hands, and giving thanks to His Father, He blessed the bread, and broke it, and gave it to His Apostles, saying: *Take ye and eat, for this is My Body which will be delivered for you. Do this in remembrance of Me.* And having taken the chalice, He gave thanks in the same way, and blessed it, and gave it to them, saying: *Drink ye all, for this is My Blood, the Blood of the New Testament, which will be shed for you and for many. Do this in remembrance of Me.*[1]

From that moment truth succeeded the figure, the reality succeeded the shadow. The old sacrifices were abolished, and the new Sacrifice was inaugurated, as sung in the hymn of the Church:

'In hac mensa novi Regis
Novum Pascha novæ legis
Phase vetus terminat.
Vetustatem novitas
Umbram fugat veritas
Noctem lux eliminat.'

According to the explanation given by St. Thomas, it was most opportune that this Sacrament should be instituted at the commencement of His Passion, and not before: (1) That at His death He might deliver to us the principal sign and memorial of His love, to impress it more deeply on our hearts. (2) That, after the manner of a loving father, at the end of His life He might leave His most precious

[1] St. Matt. xxvi., St. Mark xiv., St. Luke xxii.

inheritance to His children, and commend it to them as that which He held most dear and precious in His soul. (3) That He might leave Himself in that invisible manner on earth before departing visibly from it. And a last reason is assigned, namely, that, although Christ instituted this Sacrament before His Passion, He did not wish the Church to make use of it until He was glorified, as this would be more becoming the majesty of this Sacrament, and therefore He did not institute it till the eve of His Passion.

7. The reasons why Christ instituted the Holy Eucharist are chiefly four: (1) For the greater glory of His Father; (2) for the exaltation of His sacred humanity; (3) to honour His Church by dwelling in her temples; (4) for our utility.

These reasons may be briefly explained:

(1) *The Greater Glory of His Father.* He honoured His Father by all the actions and mysteries of His life, and promoted His glory; but the greatest act of all was giving His life on the Cross for the glory of His Father; because He was at the same time God and man He was able to renew this sacrifice millions and millions of times whenever He should be immolated as a victim on the altar, and this He has done in the Holy Eucharist. Jesus Christ honours His Father, then, in this Sacrament, as He has done in all His works, and this honour is the greatest that can be given, inasmuch as it is infinite by reason of its being the sacrifice of His only-begotten Son.

(2) *It is for the exaltation of His sacred humanity.* This sacred humanity was humbled and abased to the very lowest depths of degradation by the wickedness of men, so that Holy David, contemplating Him in vision, saw Him as *a worm and no man*, and therefore this sacred humanity united to the Divinity should be exalted above all others. This exaltation has taken place in the Eucharist, by reason of the extraordinary and wonderful qualities and

gifts which the sacred humanity possesses in this Sacrament; amongst others I may mention that by which it can be in many different places at the same time, and that by which it receives adorations without number from the faithful all over the world and from all the angels of heaven.

(3) *It is for the honour of the Church*, as through it Christ dwells in her temples. God formerly honoured the synagogue by making His presence felt in the Ark of the Covenant. This synagogue was only a figure of the Church, and therefore this should be more honoured than that ancient synagogue. It is for this reason that Christ wished that the temples of His Church should be consecrated, not only by the presence of His Divinity, but also by the presence of that sacred humanity through which our redemption was accomplished, that in His Church and through that means redemption might be applied to our souls, and the work of salvation be continued to the end of time.

(4) *It was instituted for our utility.* It is for our advantage and utility in many respects. First, because through it Jesus Christ has established His presence in our midst to enable our souls to withstand the attacks of our enemies. Secondly, that we may come to Him and open our hearts at the feet of our Divine Master, in order to obtain light in our doubts, assistance in our necessities, and consolation in our sorrows. Thirdly, because the Holy Eucharist is the life and food of our souls, of which we have to speak when treating of the effects of this Holy Sacrament; let it suffice now to remember His words: *He that eateth Me, the same also shall live by Me;* and, *He that eateth this bread shall live for ever.*[1]

8. We may further add in explanation of this Sacrament that its essence consists in the union of the Body and Blood

[1] St. John xi. 58, 59.

of Jesus Christ under the species of bread and wine. Many things go to constitute the Sacrament, namely, bread and wine, from which the change is made; the words of consecration as the form; the minister with the intention of doing what the Church does; but as it remains afterwards constituted, its essence consists in the Body and Blood of Christ together, under the species or appearances of bread and wine.

Any of the things mentioned above taken by themselves would not be the essence of this Sacrament. (1) Not the bread and wine and the words of form, because they are the matter and the transient action. (2) Not the sumption or reception of the Eucharist, because this is only a necessary condition that the Sacrament already existing may benefit the soul by its grace. (3) Not the species only, since by themselves they could not confer grace. (4) Not the Body and Blood of Christ alone, because these are not sensible or perceptible to the senses in this Sacrament.

CHAPTER II.

THE MATTER AND FORM OF HOLY EUCHARIST.

1. The matter of this Sacrament twofold—*remote* and *proximate*.
2. Bread and wine the matter of this Sacrament: (1) The bread to be made with natural water. (2) The wine must be of the grape. (3) The wine should be mixed with a little water—reasons assigned by St. Thomas.
3. The reasons why our Lord appointed bread and wine as the matter of this Sacrament.
4. The *form* of the Holy Eucharist.
5. How this form differs from the forms of the other Sacraments.
6. Whether the Eucharist has a matter and form in *facto esse*.
7. This mystery calls forth sentiments of love and praise of God.

1. *The Matter of the Sacrament of Holy Eucharist.*—The matter of this Sacrament is twofold—*remote* and *proximate*. In the other Sacraments the thing that remains is the *remote* matter, and the *proximate* is the passing use of that thing; in the Eucharist, on the contrary, the *remote* matter does not remain, and the *proximate*, which may be said to be the species of bread and wine, remains. Here I speak only of the *remote* matter.

2. Bread and wine are the matter of this Sacrament. That is, wheaten bread and wine of the grape are the only valid matter of the Eucharist. And by ecclesiastical precept the wine is to be mixed with a little water, not of necessity, as regards the validity of the Sacrament, but by reason of the precept. The matter and form of the Holy

Eucharist, as here stated, were defined in many Councils, especially in the Council of Florence, *In Decreto Unionis*, and in the Council of Trent, Session XIII. And from the same Councils, as well as from the Catechism of the Council of Trent, we learn that a little water should be mixed with the wine in the sense I have stated.

Hence it would be invalid to consecrate bread made from rye, oats, barley, spelt, or any other matter. Bread, either unleavened or fermented, is the valid matter of this Sacrament. However, by reason of the decree of the Council of Florence and the practice of both Churches, it would not be lawful for a Latin priest to consecrate in fermented bread nor for a Greek priest to consecrate in unleavened bread, but each must observe the law of his own Church in this matter.

The Western practice would seem to be more in accordance with the example of our Lord at the Last Supper. *On the first day of the Azymes* (unleavened bread) *the disciples came to Jesus, saying, Where wilt Thou that we prepare for Thee to eat the Pasch?*[1] Now, in the Book of Exodus[2] we read, *Seven days shall you eat unleavened bread; in the first day there shall be no leaven in your houses; whosoever shall eat anything leavened from the first day until the seventh day, that soul shall perish out of Israel.* Even if our Lord anticipated the time of the Passover *before the festival day of the Pasch*,[3] which need not be supposed, He would have used Paschal food.[4]

(1) The bread for the Eucharist must be made with natural water, and not with milk or butter, or any other mixture or liquor, and baked at the fire either in an oven or, as is usually done, between heated irons.

The Roman Ritual prescribes that the altar breads be

[1] St. Matt. xxvi. 17. [2] Exod. xii. 15. [3] St. John xiii. 1.
[4] See 'Manual of Theology,' book vii., chap. iv.

recent—that is, not too long made. By a decree of the Sacred Congregation of Rites, December 16, 1826, it is forbidden to consecrate particles that are more than three months old in the winter-time, and over six months in the summer.

The particles used should not be broken or stained. According to the Latin rite they should be round in shape, thus differing from the Greek rite, according to which the large Host for the priest is quadrangular, and the small Hosts are in the form of a triangle. On our Hosts there is usually the representation of the crucifix, or a lamb, or the letters I.H.S. In the Greek Church the particles have the following letters impressed on them: ICXCNIKA, to signify, in brief, Jesus Christ is the conqueror (*vainqueur*).

(2) The wine must be of the grape; it must be drinkable, and incorrupt as to its species. This is required for the validity of the Sacrament. Hence it would be invalid to consecrate any other material, such as wine extracted from any other fruit, or beer, or vinegar, or wine soaked in bread.

For the lawful consecration, the wine must be pure, clean, not congealed, not wine which, according to the Roman Missal, has begun to grow sour or corrupt.

(3) And, as I have already said, the wine should be mixed with a little water. This should be a very small quantity, according to the words of the Council of Florence. This water, according to the more common opinion of theologians, is first changed into wine, and becomes one with it, and then mediately it is changed into the Blood of Christ as the substance of wine is so changed. St. Thomas assigns the following reasons for mixing the water with the wine: (1) Because, on the authority of Councils and tradition, we learn that Christ mixed water with the wine before consecration; (2) to signify the blood and water that flowed from the side of Christ on the Cross; (3) to represent the

union of the faithful with Christ, their Head and Chief, the wine representing Christ, and the water the faithful; (4) to signify the ultimate effect of the Eucharist, which is eternal life, represented by the water of grace *springing up unto everlasting life.*[1]

3. The reasons why our Lord appointed bread and wine as the matter of this Sacrament are: (1) Because the Eucharist is a Sacrament instituted for the spiritual refection of the soul, and bread and wine are the usual refection or food taken by men; (2) they most aptly signify the effect of the Eucharist in regard to the whole Church, which is the union of the faithful with Christ, and with one another in one mystical body, as the bread is made from many grains, and the wine flows from many grapes. Another reason may be added, to wit, that they form a fitting matter to signify the great Sacrifice of the Cross. These were the first-fruits that were offered by His creatures to God as their Supreme Lord, and under them the Scripture includes all good things (Suarez). Besides the reasons assigned, it is to be remembered that these elements are more easily obtained for, and communicated to, the faithful, and they are suitable for the reverence and devotion which this Sacrament demands.

The bread and wine at the time of consecration should be morally present to the minister, so that the word *this* may be verified, and it must also in some way be determined by the intention of the celebrant, for, as the Roman Missal says, *If a priest have before him eleven Hosts, and intends to consecrate only ten, and does not determine the ten he intends to consecrate . . . he does not consecrate.*

4. *The form of the Holy Eucharist* consists in the words of consecration. This form is twofold, according to the twofold matter. For the bread the form is, *Hoc est Corpus*

[1] St. John iv. 14.

Meum (This is My Body). And for the wine the full form to be used, as is clear from the Councils of Florence and Trent, is: *Hic est enim calix Sanguinis Mei novi et æterni testamenti mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum* (This is the chalice of My Blood of the new and eternal testament, the mystery of faith, which shall be shed for you and for many to the remission of sins). Of this form, the words *This is My Blood*, or *This is the chalice of My Blood*, are essential, but to omit any of the above words is not lawful. The priest is bound by a grave obligation to pronounce all the words in the full form of the consecration of the chalice, and if he should by chance say only the first part, he would be bound to repeat the whole form conditionally. We may observe, however, that the words in the Greek Liturgy—praying 'God to send His Spirit upon the gifts set forth, and to change the bread into the Body of Christ, and the wine into His Blood'—do not produce the change (which has indeed already been made), but serve to declare what has taken place, and to implore that it may have a salutary effect upon Christ's mystical body, the Church.[1]

The words of this form were expressly indicated by our Saviour when He instituted this Sacrament.

5. The form of this Sacrament differs from the forms of the other Sacraments in two points. First, in the other Sacraments the *form* imports the use of the *matter*, *e.g.*, in Baptism. But the *form* in this Sacrament only imports consecration of the matter, which consists in *transubstantiation*, as when it is said, *This is My Body*, or *This is the chalice of My Blood*. Secondly, the forms of the other Sacraments are expressed in the person of the minister, either by way of doing the action, as, *I baptize thee*, *I absolve thee*, etc., or by way of command, such as, *Receive the Holy*

[1] See 'Manual of Theology,' vol. ii., p. 421.

Ghost, or by way of prayer, as in Extreme Unction, *By this Holy Unction and of His most tender mercy*, etc. But the *form* of this Sacrament is expressed in the person of Christ Himself, that it may be understood, that the minister speaks and acts in the name of Christ in this Sacrament, and only uses the words of Christ.

6. It is disputed as to whether the Eucharist has a matter and form in *facto esse*—that is, after the consecration, and as it remains afterwards. Some say *no*, and therefore the Council of Florence used the word *perfici* rather than *componi*, when speaking of the matter and form of the Sacraments, on account of the Holy Eucharist, which, though it is made by words, does not afterwards consist in, or so have itself as to be composed of them in *facto esse*, as it remains after the words of consecration cease. Others say *yes*, and in assigning the *matter* and *form* we have many opinions. (1) Some say that the matter of the Eucharist in *facto esse* are the species of bread and wine, the form being the Body and Blood of Christ, which in a way informs these species, and gives them a Sacramental existence. (2) Others, on the contrary, think that the Body and Blood of Christ is the matter, and the species the form, because they determine the Body and Blood in a Sacramental existence, inasmuch as the species, by virtue of the words already pronounced, are determined to signify the Body and Blood of Christ. (3) Others, again, think that the Sacramental species, together with the Body and Blood of Christ, are the *matter*, but that the *form* consists in the words already pronounced, which still virtually remain. (4) Others, amongst whom is Suarez, say that the species, together with the Body and Blood of Christ, have themselves as the *matter*, and the relation which they have to the words of consecration already pronounced has itself by way of *form ;* by reason of this

relation, which adheres morally to the species, and is intrinsic in them, the Sacramental species remain determined, to represent the Body of Christ under the species of bread, and the Blood of Christ under the species of wine.

7. What marvels do we not find in this mystery, and how in it we have to admire the wisdom and love of Jesus Christ for us His children! Let us praise and glorify Him as our Lord and Saviour, as our Priest and Pastor, as our Life and Food, in the words of the hymn of the Church:

'Lauda, Sion, Salvatorem,
Lauda ducem et pastorem
In hymnis et canticis.
Quantum potes, tantum aude;
Quia major omni laude,
Nec laudare sufficis.'

CHAPTER III.

THE REAL PRESENCE OF CHRIST IN THE HOLY EUCHARIST, PROVED FROM THE WORDS OF PROMISE (ST. JOHN VI. 48 *et seq.*).

1. The Real Presence of Christ in the Eucharist.
2. The Real Presence one of the most important truths of Christianity, as defined by the Council of Trent.
3. The Real Presence proved from the words of promise: (1) The words quoted. (2) Their reference to the Eucharist shown.
4. This portion of St. John's Gospel is to be understood of the real eating of the Body and Blood of Christ: (1) The food and drink something new. (2) Compared to the manna. (3) The real eating the obvious sense. (4) Christ calls His Flesh truly food, and His Blood truly drink. (5) Understood by the Jews in the literal sense.
5. The words of the sixty-fourth verse quoted and explained in answer to an objection.

1. In the Holy Eucharist, by virtue of the words of consecration, Jesus Christ becomes *really*, *truly*, and *substantially* present under the species or appearances of bread and wine.

In the preceding chapter we confined ourselves chiefly to the consideration and study of the institution, the *matter* and *form* of this Sacrament. In this chapter we have to consider the wonderful effect produced by the application of the *form* to the *matter*.

In all the Sacraments a wondrous effect is produced by the application of the *form* to the *matter*. Thus, in Baptism

the effect is the spiritual regeneration of the soul; in Confirmation it is the perfecting of Christian life; in Penance, the forgiveness of sins. Here, in the Holy Eucharist, the effect is the greatest that can possibly be conceived, that which is called by the Church, in the Canon of the Mass, *the Mystery of Faith*. This sublime and marvellous effect is produced as soon as the priest says the words *This is My Body . . . this is My Blood*, and it consists in the real, true, and substantial presence of our Lord Jesus Christ under the appearances of bread and wine.

2. The dogma of the Real Presence is one of the most important truths of Christianity. It is defined in the following words by the Council of Trent: 'The holy Synod teacheth . . . that in the august (*almo*) Sacrament of the Holy Eucharist, after the consecration of bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the appearances (*species*) of those sensible things. . . . If anyone denieth that in the Sacrament of the Most Holy Eucharist are contained, truly, really, and substantially, the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ, and consequently the whole Christ (*totum Christum*), but saith that He is therein only as a sign, or a figure, or virtually, let him be anathema.'[1]

This is, therefore, the faith of the Church. Jesus Christ is *truly* present in the Eucharist; that is to say, this Sacrament is not a mere figure or sign of the Body of Christ. He is present *really*, and not merely as an object that faith conceives as there present, though not in reality. He is present *substantially*, and not merely in the sense that the Eucharist contains only a certain power emanating from the Body and Blood of Christ. Jesus Christ is therefore present in as perfect a manner in the Eucharist as He is

[1] Council of Trent, Sess. XIII., Cap. i., Can. 1.

now in heaven, and as He was in the womb of His Mother, or on the Cross when He was expiring.

For every Christian this definition of the Church should suffice for the stability of faith; but it may be well also in this matter to consider the grounds of our faith as supplied by Scripture and tradition in regard to the Real Presence of Christ in the Eucharist. The consideration of these Scriptural proofs may serve as a help to the explanation of the mystery, and even to inspire devotion towards it in our prayers and meditations.

We find in the New Testament three remarkable passages which clearly prove this Catholic dogma of the Eucharist. The first concerns or gives us the promise of this Sacrament. The second gives us the words of its institution. And the third makes known the use of this Sacrament.

3. *The Words of Promise.*—These are contained in St. John's Gospel,[1] and were addressed by our Saviour to the multitude in the synagogue at Capharnaum, after the miracle of the multiplication of the loaves and fishes. They are as follows:

(1) *I am the Bread of Life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven: that if any man eat of it he may not die. I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is My Flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood hath everlasting life: and I will raise him up in the last day. For My Flesh is meat indeed:*

[1] St. John vi. 48-59.

and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him. As the living Father has sent Me, and I live by the Father: so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

These are the words of promise, and if they are examined in themselves, and as to the manner in which they were understood by His hearers, we shall see how clearly they signify the Real Presence of Christ in the Holy Eucharist.

(2) In the first place, it is clear that Christ here refers to the Eucharist. Non-Catholics have made this discourse of our Lord a well-known field of controversy, as to whether it does or does not refer to the Eucharist. A recent author[1] thus shows its reference to the Eucharist, as briefly and as clearly as it can be written:

'That it has no reference to the Eucharist seems incredible when we remember (1) the startling words here used about eating the Flesh of the Son of man and drinking His Blood; (2) that just a year from this time Christ instituted the Eucharist; (3) that the primitive Church is something like unanimous in interpreting this discourse as referring to the Eucharist. A few words are necessary on each of these points: (1) Probably nowhere in any literature, not even amongst the luxurious imagery of the East, can we find an instance of a teacher speaking of the reception of his doctrine under so astounding a metaphor as eating his flesh and drinking his blood. Something more than this must, at any rate, be meant here. . . . (2) The founding of new religions, especially of those which have had any great hold on the minds of men, has ever been the result of much thought and deliberation. Let us leave out of the account the Divinity of Jesus Christ, and place Him

[1] Plummer, 'Gospel of St. John.'

for the moment on a level with other great teachers. Are we to suppose that just a year before the Eucharist was instituted the Founder of this, the most distinctive element of Christian worship, had no thought of it in His mind? Surely for long beforehand that institution was in His thoughts, and if so, "Except you eat the Flesh of the Son of man, and drink His Blood, ye have no life in you," cannot but have reference to, "Take ye and eat, this is My Body. Drink ye all of this, for this is My Blood." The coincidence is too exact to be fortuitous, even if it were probable that a year before it was instituted the Eucharist was still unknown to the Founder of it. That the audience at Capharnaum could not thus understand Christ's words is nothing to the point: He was speaking less to them than to Christians throughout all ages. How often did He utter words which even Apostles could not understand at the time! (3) The interpretations of the primitive Church . . when they are unanimous, carry great weight, and in a case of this kind, where spiritual insight and Apostolic tradition are needed more than scholarship and critical power, patristic authority may be allowed the very greatest weight.'

4. The Council of Trent[1] refers this portion of St. John's Gospel to the Holy Eucharist, and although it makes no definition as regards this reference, it would at least be temerarious to interpret it to the contrary. Also all the Fathers who have expounded the literal meaning of the text have understood and explained it as referring to the Eucharist. Whence it is not free to a Catholic to understand or explain it in any sense opposed to the real eating of the Body and Blood of Christ, as is evident from the very words themselves and from the context.

(1) The food and drink are here referred to as something new and to be given in the future. But virtual or meta-

[1] Sess. XXI., Can. 1; and Sess. XIII., Can. 2.

phorical eating could be present there and then, and it would be nothing new.

(2) The bread of life is here compared to the manna, and is preferred to it. But the manna was *really* eaten. Therefore will this be eaten, otherwise wherein is the comparison?

(3) In the supposition of the *real* eating, everything in our Saviour's discourse may be clearly and easily understood in its obvious sense; but in the supposition of metaphorical eating, the language becomes strange and almost unintelligible. The real eating is certainly to be understood as long as we can find nothing to show us that Christ did not think of it.

(4) Christ calls His Flesh *really* (truly) food, and His Blood *truly* drink. Therefore it is clear that He meant them to be so in truth and in reality, and not in figure or metaphor.

(5) The sense of these words was also understood in its real literal meaning by His hearers, both Jews and disciples. The Jews clearly understood Him to speak of the real eating of His Body and Blood, otherwise there was no reason for their criticism: *This saying is hard, and who can hear it?* and there would be no reason for the scandal of His disciples, were there question of mere figurative eating.

If Christ wished to use a metaphor, He could not have adopted one more odious to the Jews, who considered it unclean to drink the blood of animals, and much more revolting would be the thought of drinking human blood.

Finally, if Christ wished to indicate *metaphorical* eating, He could not speak more obscurely than He does here; and if He wished to signify *real* eating, He could not speak more clearly. And in announcing a thing which He says is necessary to salvation, a wise legislator must be under-

stood to speak in a clear and intelligible manner. Moreover, Christ foreknew that His whole Church would understand His words of the real eating, and would act accordingly. And in the contrary supposition, it is not possible that He should permit, and even give occasion to, such an error, even though invincible, joined as it would be with material idolatry.

5. As to the words of the sixty-fourth verse, *It is the spirit which quickeneth; the flesh profiteth nothing*, which are used as an objection to the foregoing teaching, the following interpretation is usually given: 'The spirit, that which is Divine in Me, vivifies those who eat Me; the flesh, that which is merely *human* in Me, of itself profiteth nothing. The words which I have spoken to you mean that Divine vivifying spirit which is in Me.'

According to the common interpretation, also we may understand that He uses these words to signify that He was not to be eaten after the carnal manner understood by the Jews, but in the Sacramental manner, and under the species of bread. He referred to the spiritual understanding of His words, not the carnal understanding of the Jews. But He did not say one word that could be understood as explaining away the real eating and the literal sense of His words, and on that account the Jews, and many even of His disciples, continued in their scandal, and went away and walked no more with Him.

Christ, instead of explaining away His doctrine, turned to His Apostles, and said to them, *Will you also go away?* They were free to do so if they liked. *But Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God.*[1]

[1] St. John vi. 68-70.

CHAPTER IV.

THE REAL PRESENCE PROVED FROM THE WORDS OF INSTITUTION.

1. The words of institution quoted from the three Evangelists, St. Matthew, St. Mark and St. Luke, and the words of St. Paul in the First Epistle to the Corinthians.

2. The words of institution are to be taken in their literal sense shown: (1) From the consideration of the Person who speaks them. (2) The circumstances in which they were spoken. (3) The perspicuity and emphasis of the words. (4) No other interpretation admissible.

3. The use of this Sacrament of which St. Paul speaks. His words quoted and interpreted.

1. *The Words of Institution.*—After having shown the Real Presence of Christ in the Eucharist from the words of promise, I come now to establish the same truth from the words of institution.

These words are given by the three Evangelists, Matthew, Mark, and Luke, and by the Apostle St. Paul, who, although not present at the Last Supper, was nevertheless inspired by the Holy Ghost as to what passed on that occasion, and therefore his evidence is of equal authority.

St. Matthew[1] says: *And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye and eat: this is My Body. And taking the chalice, He gave thanks, and gave to them, saying: Drink*

[1] St. Matt. xxvi. 26-28.

ye all of this. For this is My Blood of the new testament, which shall be shed for many unto remission of sins.

St. Mark says:[1] *And whilst they were eating, Jesus took bread, and, blessing, broke, and gave to them, and said: Take ye, this is My Body. And having taken the chalice, giving thanks, He gave it to them, and they all drank of it. And He said to them, This is My Blood of the new testament, which shall be shed for many.*

St. Luke, in his turn, says:[2] *And when the hour was come He sat down, and the twelve Apostles with Him. And He said to them, With desire I have desired to eat this Pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks, and said, Take and divide it among you. For I say to you that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread, He gave thanks, and brake, and gave to them, saying, This is My Body, which is given for you. Do this for a commemoration of Me. In like manner, the chalice also, after He had supped, saying, This is the chalice, the new testament in My Blood, which shall be shed for you.*

We may add to these the words of St. Paul:[3] *I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and, giving thanks, broke and said, Take ye, and eat; this is My Body, which shall be delivered for you: this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood: this do ye, as often as you shall drink, for the commemoration of Me.*

These are the four accounts given in the New Testament of the institution of the Holy Eucharist.

[1] St. Mark xiv. 22-24. [2] St. Luke xxii. 14-20.
[3] 1 Cor. xi. 23-25.

2. The words of institution are to be taken in their proper literal sense, and not in any figurative or metaphorical sense. There is no reason, in interpreting them, to have recourse to the metaphorical sense. This the subject-matter does not require, inasmuch as it admits of a literal interpretation; the formula of words used indicates no metaphor, and the meaning of such a metaphor would be totally unintelligible to His hearers, as it would be to us were it used now.

On the contrary, everything demands the obvious and literal interpretation of His words:

(1) The Person of Christ, whose words must be taken in their proper sense, even though we have to suppose a miracle, provided in them there be nothing derogatory or unbecoming.

(2) The circumstances in which He made use of those words. It was on the eve of His death. By them He was instituting a Sacrament, making known His last will and testament, forming a covenant with His Apostles and His Church, and establishing a law. All these things required the literal sense, and that all the words used should be clear, simple, and intelligible.

(3) The perspicuity and emphasis of His words: *This is My Blood—that* which *is the Blood of the new testament, that Blood which is to be shed for many unto the remission of sins.* It is vain to try to explain His words in a metaphorical sense, for, as the Lutheran Schlussenberg has said, 'These words of Christ are so clear that no angel in heaven or man on earth could speak more clearly.'

(4) In any other supposition Christ would have deceived His Apostles and His whole Church, who have taken Christ at His word, and understood Him to speak of His real Body and Blood in the Holy Eucharist, inasmuch as He Himself said that it was His Body and His Blood.

3. *The Use of this Sacrament of which St. Paul speaks.*—This Apostle not only gives us the words of institution through the Divine inspiration, but he also speaks in his first Epistle to the Corinthians of the use or reception of this Sacrament in his day. In one place[1] he says: *The chalice of benediction, which we bless, is it not the Communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? . . . You cannot be partakers of the table of the Lord and of the table of devils.* Here from the entire context we learn that the Apostle was reminding those who ate the flesh that had been offered to idols that they participated in the worship and sacrifice of devils, as the Christians, by receiving the Eucharist, participated in the sacrifice of the Body and Blood of the Lord. For as we eat the flesh of Christ on the altar of the Lord, and as the Jews eat the flesh of the victims of the Law, so the Gentiles eat the flesh of their sinful sacrifices. This comparison supposes the Flesh of Christ to be as really eaten by the Christians as the flesh of their victims was eaten by Jews and Gentiles.

Again St. Paul says: *Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Body of the Lord.*[2]

Thus the Apostle teaches the doctrine of the Real Presence, and that this Sacrament was received by the faithful then as it is now; and we may notice his special condemnation of unworthy communicants when he says they are guilty of the Body and Blood of Christ: they eat and drink judgment to themselves, not discerning—that is, not reflecting—that they profane the Body of the Lord.

[1] 1 Cor. x. 16, 21. [2] *Ibid.*, xi. 27-29.

CHAPTER V.

THE REAL PRESENCE PROVED FROM TRADITION—OBJECTIONS ANSWERED.

1. The testimony of the Fathers.
2. The condemnation of the contrary doctrine.
3. Decrees of Councils.
4. Dr. Lingard's explanatory note on the Real Presence, and the objections against it answered.
5. Conclusions to be drawn from the doctrine of the Real Presence. Christ, whole and entire, present in this Sacrament: (1) His Body. (2) His Blood. (3) His Soul. (4) The Divinity.
6. The manner or reason by which all that belongs to Christ are contained in this Sacrament: (1) The Body under the appearance of bread, and the Blood under the appearance of wine. (2) The Body under the species of wine, and the Blood under the species of bread, and the Soul under either or both by concomitance or natural connection. (3) The Divinity present by concomitance. (4) The Father and the Holy Ghost present by circuminsession.
7. The Catholic doctrine of the Real Presence as stated in the Vindication of the Bull *Apostolicæ Curæ*, N. 11.

1. *As to Tradition.*—The testimony of the Fathers is unanimous in teaching the doctrine of the Real Presence; it would only serve to prolong unnecessarily this chapter by quoting them. As the Roman Catechism says: 'To adduce the individual testimony of each Father would be an endless task; enough that we cite—or, rather, point out—a few whose testimony will afford a sufficient criterion by which to judge of the rest. Let St. Ambrose first declare his faith. In his book on the *initiated* he says that the same

true Body of our Lord, which was assumed of the Virgin, is received in this Sacrament, a truth which he declares is to be believed with the certainty of faith; and in another place he distinctly tells us that before consecration it is bread, but after consecration it is the Flesh of Christ. St. Chrysostom, another witness of equal fidelity and weight, professes and proclaims this mysterious truth, particularly in his sixtieth homily, on those who receive the sacred mysteries unworthily; and also in his forty-fourth and forty-fifth homilies on St. John. 'Let us,' says he, 'obey, not contradict, God, although what He says may seem contrary to reason and to our sight. His words cannot deceive; our senses are easily deceived.' With the doctrine thus taught by St. Chrysostom that uniformly taught by St. Augustine fully accords, particularly when in his explanation of the thirty-third psalm he says: 'To carry himself in his own hands is impossible to man, and peculiar to Christ alone. He was carried in His own hands, when giving His Body to be eaten He said: *This is My Body.* To pass by Justin and Irenæus, St. Cyril, in his fourth book on St. John, declares in such express terms that the Body of our Lord is contained in this Sacrament, that no sophistry can distort, no captious interpretations obscure, His meaning.'

2. The same Roman Catechism continues to explain this truth: 'Another means of ascertaining the belief of the Church on matters of faith is the condemnation of the contrary doctrine. That the belief of the Real Presence was that of the universal Church of God unanimously professed by all her children is demonstrated by a well-authenticated fact: When in the eleventh century Berengarius presumed to deny this dogma, asserting that the Eucharist was only a sign, the innovation was immediately condemned by the unanimous voice of the Christian world.'

3. The Council of Vercelli, convened by the authority of Leo IX., denounced the heresy, and Berengarius himself retracted and anathematized his error. Relapsing, however, into the same infatuation and impiety, he was condemned in three different Councils, convened, one at Tours, the other two at Rome. Of the two latter, one was summoned by Nicholas II., the other by Gregory VII. The General Council of Lateran held under Innocent III. further ratified the sentence, and the faith of the Catholic Church on this point of doctrine was more fully declared and more firmly established in the Councils of Florence and Trent.

'If, then, the pastor carefully explain these particulars, his labours will be blessed with the effect of strengthening the weak, and administering joy and consolation to the pious (of those who, blinded by error, hate nothing more than the light of truth, we waive all mention); and this twofold effect will be more securely attained, as the faithful cannot doubt that this dogma is numbered amongst the articles of faith. Believing and confessing as they do that the power of God is supreme, they must also believe that His omnipotence can accomplish the great work which we admire and adore in the Sacrament of the Eucharist; and again, believing as they do the Holy Catholic Church, they must necessarily believe that the doctrine expounded by us is that which was revealed by the Son of God.'[1]

4. Dr. Lingard, speaking of the Real Presence, gives a very clear note of explanation in his catechism that may serve to answer the objections of Protestants against this Catholic dogma: 'That our Blessed Lord, at His last supper, took bread and wine into His hands, blessed them successively, and gave them to His Apostles, saying of the

[1] Catechism of the Council of Trent: The Sacrament of the Eucharist.

bread, *This is My Body*, and of the wine, *This is My Blood*, is too manifest from Scripture to admit of dispute; but the real signification of these His words has been for three centuries a subject of controversy between Catholics and Protestants. The Catholic, arguing from the appearance of the elements to the meaning of the words, contends that, as there is no *visible* change in the bread and wine, they must have undergone some invisible change. He asks if such a change is impossible, and bids us look at Him who utters these mysterious words. Who is He? To judge from our senses, He is indeed a mere man like ourselves. To-day He is sitting at table with His disciples; to-morrow we shall see Him in the agonies of death, hanging like a malefactor on the Cross. But what says our faith? That He is not only man, but God, that God Who inhabiteth eternity, Who by a single word called the universe into existence, Whose will all things must obey. Will you, then, dispute the power of this God to work a change in the bread and wine, unless it be perceptible to your senses? Dare you give to Him the lie, by denying that to be His Body and Blood, which He has declared to be so? The men of Capharnaum did this, when they exclaimed: *How can this man give us His flesh to eat? It is a hard saying, and who can hear it?* But, then, the men of Capharnaum took Him for a mere man.

Hence, it appears that the real point in dispute between the parties regards the *power* of God. Unless you deny that it was possible for Him so to change the substance of the elements, that Christ might say of them literally and with truth that they were His Body and Blood, or unless you maintain that such a change, when wrought, must of necessity fall under the cognizance of the senses, it will follow that you are bound to admit with the Catholic the conversion of the elements into the Body and Blood of

Christ. The Scripture says it is His Body and His Blood; who that believes the Scripture will dare to say it is not His Body, it is not His Blood?

To escape from the difficulty, some theologians have sought shelter behind certain expressions of our Saviour, which they call parallel passages, because in them the verb *to be* has reference to a figurative meaning. But this is a miserable subterfuge. The most important in our Saviour's words at the Supper is the demonstrative pronoun: *this* (which I hold in My hand) *is My Body*. He has, indeed, said 'I am the *Door*,' 'I am *the Vine*;' but when did He lay His hand on a door or a vine, and say, *This* door, or *this* vine, am I?

There cannot be a doubt that the Apostles would teach the real meaning of these words to their disciples. Now we have, fortunately, the means of ascertaining what was the belief of the Christians about half a century after the death of St. John, from the Apology of Justin Martyr, which has been mentioned already. It was his object to describe the acknowledged doctrines and practices of the converts, and to place them in the most favourable light before the eyes of his infidel Sovereign. Now, if the Eucharist had been considered nothing more than a figure, most certainly he would have said so at once, for there could be no need of concealment where there was nothing which might be thought singular or unintelligible. But of the figurative doctrine he appears never to have heard. He states openly that the consecrated elements are the Body and Blood of Christ, and accounts for the belief of a doctrine so extraordinary and so startling because it was the doctrine of our Lord at His Last Supper. The following are his words: 'With us this food is called the Eucharist, of which it is not allowed that any other man should partake, but he who believes in the truth of our doctrines, and who has

been washed in the laver for the remission of sins and for a new birth, and who lives according to the precepts which Christ has left us. For we do not receive these things as common bread and common drink, but in the same manner as our Saviour Jesus Christ, becoming incarnate through the word of God, had flesh and blood for our salvation, so have we been taught that the food, with which by transmutation our flesh and blood are nourished, is, after it has been blessed by the prayer of the word that came from Him, the Body and Blood of Him, the same incarnate Jesus. For the Apostles, in the commentaries written by them and called Gospels, have delivered to us that they were so commanded to do by Jesus, when taking the bread, and having blessed it, He said, *This is My Body: do this in remembrance of Me;* and in like manner the chalice, having blessed it, He said, This is My Blood, and distributed it among them only. Assuredly, if the Catholic doctrine be false, the error must have introduced itself among Christians before that race of men who had been instructed by the Apostles had become entirely extinct.'[1]

It is plain that when our Blessed Lord said, *This is My Body*, no external or natural change took place; there must, then, have been some internal and supernatural change to verify His words. For He did not say *here*, or *with this*, or *under this*, *is My Body;* but He said *this*, the very thing which I hold in My hands—*this is My Body*. Naturally, it continued to bear the same appearance as before; supernaturally, by the operation of that Almighty power which supersedes at will the laws of nature, it was changed into, and had become, the Body of Christ.[2]

5. From the above doctrine, and according to the teaching of the Council of Trent, we have to draw the following con-

[1] Justin Martyr, p. 97.
[2] Lingard's Catechism: The Holy Eucharist.

clusions: (1) Christ, whole and entire, is present in this Sacrament; and in each separate particle of the species, and in each separate part of the species when divided from the whole. That is, the God-man that was conceived by the Holy Ghost and born of the Virgin Mary—His Body that was laid in the manger in Bethlehem, that was nailed to the Cross, and enclosed in the sepulchre; that same Body which was again united to His soul on the day of His resurrection, and which ascended into heaven and sitteth at the right hand of His Father. (2) The Blood, the same that was shed for us in the garden of olives, at the scourging and crowning, and on the road to Calvary, and which flowed from His five Sacred Wounds from the Cross, and which He assumed into His Body at His resurrection—that Blood which is the price of our redemption. (3) His Soul, that same Soul that was sorrowful even to death, that went down to Limbo when the Body was in the tomb, and there consoled the souls of the just, which was united again to His Body, and now enjoys in the glorified Body the beatific vision. (4) Together with the Body, and Blood, and Soul, there is also the Divinity, that is, the second Person of the Blessed Trinity, the Person of the Son of God, and with Him, by reason of the union that exists between the three Divine Persons, the Father and the Holy Ghost are present also, for where the Son is, there they of necessity must be.

6. We have, however, to explain more fully the manner or reason by which all that belongs to Christ is contained in this Sacrament:

(1) According to the teaching of the Council of Trent, the Body of Christ is under the species of bread, and His Blood under the species of wine, by virtue of the words of consecration—that is, *per se*, of their own power, or, as St. Thomas says, by virtue of the Sacrament. The words

of form in the Sacrament do not effect more than they signify.

(2) The Body is under the species of wine, and the Blood under the species of bread, and the soul under both by reason of the natural connection, or what theologians call 'concomitance,' by which these parts of Christ, after His resurrection, remain inseparably united, so that where one is the other must be.

(3) The Divinity is present on account of that admirable hypostatic union of the second Person of the Blessed Trinity with the human nature, to which He remains inseparably united, and which may be called a supernatural concomitance.

(4) Finally, by what is called *circuminsession*—that is, the perfect indwelling of the three Divine Persons in each other; and on account of their union in one and the same nature, the Father is in the Son and the Holy Ghost, the Son is in the Father and Holy Ghost, and the Holy Ghost is in the Father and the Son. In the Holy Eucharist, therefore, together with Christ, we have also the presence of the Holy Trinity. From which we may understand that if the Apostles had consecrated whilst Christ was dead, under the species of bread, the Body would be without the Blood and the Soul, and the Blood would be under the species of wine without the Body and the Soul; but under each species there would be the Divinity, because whatever the Word hypostatically assumed He never relinquished.

'Hence,' says the Catechism of the Council of Trent, 'it follows that Christ, whole and entire, is contained under either species, so that under the species of bread are contained not only the Body, but also the Blood and Christ entire; so, in like manner, under the species of wine, are contained not only the Blood, but also the Body and Christ entire. Wisely, however, was it ordained that two

distinct consecrations should take place; they represent in a more lively manner the Passion of our Lord, in which His Blood was separated from His Body, and hence in the form of consecration we commemorate the effusion of His Blood.'

7. The Catholic doctrine of the Real Presence is very clearly stated in the words of the Vindication of the Bull *Apostolicæ Curæ*:[1] 'By the doctrine of the Real Presence we mean that by the words of consecration there are made present under the appearances of bread and wine the true Body and Blood of Jesus Christ, and likewise—since in the living Christ Soul and Body are inseparable—His Soul and Divinity. We say His true Body is present, meaning that what is present on the altar is not some symbol of the Body of Christ, but His Body itself, the very Body which hung on the Cross. This, also, is what we mean by the word *really*, namely, that His Body is not present merely figuratively, as if only a figure of itself were what is present really; not merely virtually, as though some effect of its virtue and power, such as grace, were what is present really, but that the Body itself is present. We further call the Real Presence an objective presence, meaning that the Body of Christ is not merely present to faith, as an idea is present to the thinking mind, but is present on the altar, so as to be there quite independently of any action of the believing mind upon it. Our theologians also speak of this Presence at times as a "spiritual" presence, not using the term "spiritual" in the sense in which the "spirit" is opposed to the "letter," or the thing signified to the sign, but meaning to denote by it that the Body of Christ, although in itself a body, not a spirit, enjoys, nevertheless, a mode of existence natural not to a body, but to a spirit — that mode of existence, in fact,

[1] P. 24, N. 11.

which, according to St. Paul, is granted to a risen body (1 Cor. xv. 44), and delivers it from many of the limitations to which a material body is naturally subject. Such is the Catholic doctrine. We do not deny that it affirms a stupendous mystery of existence, nor do we profess to explain how such a mystery is possible. We are content to adhere faithfully to our Lord's own teaching as preserved to us in the language of Holy Scripture and the tradition of the Catholic Church.'

CHAPTER VI.

TRANSUBSTANTIATION.

1. The manner in which Christ becomes present in the Holy Eucharist, and the meaning of the word *Transubstantiation* in contra-distinction to *Consubstantiation* and *Impanation.*
2. The doctrine of Transubstantiation proved: (1) From the words of institution. (2) From the testimony of the Fathers.
3. Extract from Lingard's Catechism, explaining the word and its history.
4. The sense in which the Eucharist has sometimes been called bread after consecration.
5. The dogma of Transubstantiation a distinct dogma.
6. Some illustrations of this mystery.
7. Other mysteries contained in this Sacrament as a consequence of or in connection with, Transubstantiation.
8. Explanation of the Catechism of the Council of Trent.
9. The mysteries, although above our natural understanding, are not impossible.
10. The Eucharist is to be adored by the supreme adoration due to God alone, and the hymn of the Church in this devotional sense.

1. In the preceding chapter we have considered the first wonderful effect of the words of consecration, namely, the *Real Presence.*

The words of consecration produce a second wonderful effect, namely, that by their virtue Jesus Christ becomes present, under the species of bread and wine, by changing the substance of bread and wine into the substance of His Body and Blood. This change is called *Transubstantiation.* That such a change takes place in the Eucharist is defined by the Council of Trent (Sess. XIII., Can. 2).

2. *Transubstantiation* was a word first used in the schools of theology, and afterwards adopted by the Council of Lateran to signify the true doctrine of the Eucharist, as the word *consubstantial* was adopted by the Council of Nicæa to signify the Divinity of the Son of God. 'Protestants who object to the introduction of the word walk in the footsteps of the Arians, who objected to the term *consubstantial*, and of the Nestorians, who objected to the word θεοτόκος (Mother of God). Transubstantiation is no more philosophical than these, and is just as much contained in Scripture. It is founded on the familiar distinction between a substance, and its accidents or phenomena. When our Lord changed water into wine, the substance of the water was changed, and the taste, colour, appearance, etc., of water gave place to the taste, smell, etc., of wine. In the Blessed Sacrament the substantial change takes place without an accidental change. For such a distinct kind of change there should be a distinct name, and none fitter could be invented than Transubstantiation.'[1] It means the change of the whole substance of the bread into the Body, and the whole substance of the wine into the Blood, of Christ by virtue of the words of consecration.

(1) 'This doctrine may be proved first from the words of institution, *This is My Body*, *This is My Blood*, whose true and genuine meaning is: Whatever is under or sustains these species of bread; or all that is under these species as their substance; or all that sustains these species as their substance—all that is *My Body*. In the same way all that by way of substance is under the species of wine is *My Blood*. Now, bread remaining bread cannot be His Body, and wine remaining wine cannot be His Blood; therefore, to verify our Saviour's words, it is requisite that nothing of the substance of bread remain under the species of bread,

[1] 'Manual of Theology,' book vii., part ii., chap. iv.

and nothing of the substance of wine remain under the species of wine. The words declare not that the Body and Blood of Christ are present within or beneath or by the side of the bread and wine, but that the things present before the consecrator *are themselves* the Body and Blood of Christ, under the appearances of bread and wine. Now, as before the words were spoken the things present were unquestionably mere bread and wine, and as they cannot be at one and the same time both bread and wine, and also the Body and Blood of Christ, they can become the latter only by a change of the former into the latter, which change, since it is a change of one substance into another, the accidents or sensible qualities remaining unaffected, is appropriately designated *Transubstantiation*.'[1]

(2) It is also proved from the testimony of the Fathers. St. Ambrose says: 'You say, perhaps, This bread is no other than what is used as common food. Before consecration it is indeed bread, but no sooner are the words o consecration pronounced, than from bread it becomes the Flesh of Christ.' And again he says: 'Whatsoever the Lord pleased He hath done in heaven and on earth. Although the species of bread and wine are visible, yet faith tells us that after consecration the Body and Blood of Christ are alone there.'

3. Dr. Lingard, in his Catechism, thus explains the word *Transubstantiation* and its history: 'This word is used to denote the manner of change which is wrought, not the manner how the change is wrought. The term was first adopted for greater convenience in the twelfth century; but, though the word was then new, the doctrine expressed by it was as old as the Church itself. 'The bread and wine,' says our countryman Alcuin, in a letter to Paulinus, A.D. 796, 'are consecrated into the substance of the Body

[1] Vindication of the Bull *Apostolicæ Curæ*, p. 28.

and Blood of Christ.' 'Learn,' says St. Cyril of Jerusalem, A.D. 347, 'that the bread which we see, though to the taste it be bread, is nevertheless *not bread*, but the Body of Christ; and that the wine which we see, though to the taste it be wine, is nevertheless *not wine*, but the Blood of Christ.' And in the quotation above given in the preceding chapter, we are told by Justin, within a hundred years from the death of our Saviour, that the food with which our flesh and blood are nourished, by transmutation, or undergoing change, that same food by consecration becometh the Body and Blood of Him Who took flesh and blood for our salvation.'

The above doctrine is against some of the Lutherans who taught that Christ was in the Eucharist by *Consubstantiation*, as if the Body of Christ in the Eucharist were united to the substance of bread, and both substances there present at the same time; and against others who taught *Impanation*, as if the Word in the Eucharist were hypostatically united to the substance of bread and wine, as in the Incarnation He assumed to Himself human nature.

4. If after the consecration the Eucharist is called bread, this does not mean that the substance of bread remains, but by reason of the species that remain, or by reason of the material that was changed into the Body of Christ, or by reason of the power of nourishing which it still retains, or because it is the spiritual reflection of the soul.

5. It must be noted that this dogma of *Transubstantiation*, or the wonderful and singular conversion of the whole substance of the bread into the substance of the Body of Christ our Lord, and of the whole substance of the wine into the substance of His Blood, the species of bread and wine only remaining, is a distinct dogma from the others which the Church concerning the Eucharist has proposed for our belief. Wherefore Pius VI., in the Constitution

Auctorem fidei, deservedly condemned the twenty-ninth proposition of the Synod of Pistoja, which declares the entire doctrine of faith in regard to the Eucharist to be contained in professing the dogma of the Real Presence and the cessation of the substance of bread and wine, the species only remaining.

St. Thomas tells us that *Transubstantiation* takes place in an instant; that as soon as the words of the form are said the substance of bread and wine are changed, and the Body and Blood of Christ become present.

6. The mystery of *Transubstantiation* is not one of which we can form a perfect idea, yet there are some illustrations that we make use of to help us the better to understand it, and the futility of the objections used against the possibility of this mystery. Bread and wine are daily changed into our flesh and blood by the natural process of nourishment. God created the first man immediately from the dust of the earth. The rod of Moses was changed into a serpent; water was changed into wine at the marriage feast of Cana; Lot's wife was changed into a statue of salt; and all these were substantial changes or conversions of one substance into another.

7. There are other wonders (mysteries) contained in this Sacrament which follow as a consequence of *Transubstantiation,* whose consideration may help us to admire the Almighty power of God as manifested in this mystery of our sanctification and of His love. Jesus Christ is, as we have already said, whole and entire under each species and under each part of the species, and in a living manner. When the Host is divided we must not suppose that Christ is divided, but only the Sacramental species, according to the words of St. Thomas in the hymn 'Lauda Sion':

> 'Nulla rei fit scissura,
> Signi tantum fit fractura,
> Qua nec status, nec statura
> Signati minuitur.'

The human Body of Christ, with all its parts, exists under the least quantity of bread. The same Body is in many places at the same time. And the same Body, whilst here on earth in a Sacramental state and veiled under other species, remains in heaven in its glorified and proper state. As regards the species themselves, it is through a miracle of the Divine power that these *accidents* remain without a subject in which to inhere, and that they are capable of receiving all the forms and mutations which belong to a substance when they become in the natural order changed or corrupted.

'The Council of Trent,' when defining the change of substance, studiously avoids the use of the term *accident*, the usual scholastic correlative of substance, and speaks of *species* (εἴδος), appearances or phenomena. It is commonly held, however, that these are not merely subjective impressions, but have some sort of corresponding reality.'[1]

8. It has also to be observed, in the words of the Catechism of the Council of Trent, 'that our Lord is not in the Sacrament as in a place; place regards things only inasmuch as they have magnitude; and we do not say that Christ is in the Sacrament, inasmuch as He is great or small—terms which belong to quantity—but inasmuch as He is a substance. The substance of bread is changed into the substance of Christ, not into magnitude or quantity; and substance, it will be acknowledged, is contained in a small as in a large space. The substance of air, for instance, whether in a large or in a small quantity, and that of water, whether confined in a vessel or flowing in a river, must necessarily be the same. As, then, the Body of our Lord succeeds to the substance of bread, we must confess it to be in the Sacrament after the same manner as the bread was before consecration; whether the substance of the bread

[1] 'Manual of Theology,' book vii., part ii., chap. iv.

was present in great or less quantity is a matter of entire indifference.'

9. The mystery of the Holy Eucharist consists chiefly in a threefold fact: (1) The existence of a human body under the species of a small fragment of bread; (2) the existence of the accidents of bread and wine without their substance; (3) the presence of the Body of Christ in many places at the same time.

Although these things surpass our natural understanding, they cannot be shown to be impossible. The mystery of the Eucharist, like many other mysteries of our religion, is above human comprehension, and therefore human reason cannot detect any repugnance or contradiction in it. To do this it would be necessary to know fully the nature of substance, and to know also what is meant by a Sacramental state; and until these two things be fully understood by the human mind, it cannot declare an impossibility in the manner in which Christ exists in the Holy Sacrament.

10. Let us conclude this chapter by calling to mind that, as Jesus Christ is truly present in the Eucharist, He is worthy therein of the highest adoration of His creatures—the same adoration of *Latria* that is given to Him in heaven by the Angels and Saints. This is expressly taught by the Council of Trent (Sess. XIII., cap. v.). The precept to adore the Blessed Sacrament is both negative and affirmative—that is, it is never lawful to say or do anything contrary to the adoration due to it, on the one hand; and, on the other hand, we should offer that adoration to it whenever the occasion presents itself; as, for example, when visiting the church, when it is carried in procession, or as Viaticum to the sick. We should guard against any want of attention or respect when in presence of the blessed Sacrament, or any voluntary distraction of ourselves or

others that might be offensive in the Divine Presence. But considering with a lively faith all that is contained in this mystery, and that Jesus Christ, true God and true man, remains with us present in this Sacrament, let us repeat in the words and sentiments of the hymn of the Church:

'O Godhead hid devoutly, I adore Thee,
Who truly art within the forms before me.
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee:

'Sight, touch and taste in Thee are each deceived;
The ear alone most safely is believed.
I believe all the Son of God has spoken,
Than Truth's own word there is no other token.

'God only on the Cross lay hid from view;
But here lies hid at once the manhood too.
And I, in both professing my belief,
Make the same prayer as the repentant thief.

'Thy wounds, as Thomas saw, I do not see,
Yet Thee confess my Lord and God to be.
Make me believe Thee ever more and more,
In Thee my hope, in Thee my love, to store.

'O thou memorial of our Lord's own dying,
O living bread, to mortals life supplying,
Make Thou my soul henceforth on Thee to live:
Ever a taste of heavenly sweetness give.

'O loving Pelican! O Jesu Lord!
Unclean I am, but cleanse me in Thy Blood,
Of which a single drop for sinners spilt
Can purge the entire world from all its guilt.

'Jesu, Whom for the present veiled I see,
What I so thirst for, oh, vouchsafe to me,
That I may see Thy countenance unfolding,
And may be blessed Thy glory in beholding.
Amen.

The following is usually said after each verse:

'Jesu, Eternal Shepherd! hear our cry:
Increase the faith of all whose souls on Thee rely.'

CHAPTER VII.

THE MINISTER OF THE HOLY EUCHARIST.

1. The minister of consecration stated and proved.
2. The minister of distribution or administration of the Eucharist —(1) ordinary, (2) extraordinary.
3. Days on which it is not lawful to give Communion.
4. The touching of the sacred vessels forbidden.
5. Sacrilege of function and its punishment.

In the preceding chapters we have treated on the nature of this Sacrament, the Real Presence, Transubstantiation, and the adoration due to the Holy Eucharist; now we have to examine, or to inquire, through whose ministry is this wonderful mystery accomplished—that is, who are the ministers of this Sacrament, both as to its consecration and its distribution to the faithful.

1. First as to the minister of consecration. Only a Bishop or priest validly ordained has the power of consecrating or of changing bread and wine into the Body and Blood of Christ. It was only to the Apostles and their successors in the priesthood that Christ gave this power by the words *Do this for a commemoration of Me.*[1] No one else can assume to himself this faculty, according to the teaching of St. Paul:[2] *For every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins. . . . Neither doth*

[1] St. Luke xxii. 19. [2] Heb. v. 1, 4.

any man take the honour to himself, but he that is called by God, as Aaron was.

The fourth Council of Lateran ordains that no person should attempt to confect this Sacrament except a lawfully-ordained priest, and the Council of Trent declares that 'if anyone shall say that by the words *Do this in remembrance of Me* Jesus Christ did not ordain the Apostles priests, or has not ordained that they, as well as His other priests should offer His Body and Blood, let him be anathema.'[1]

It is therefore of faith that the Apostles at the Last Supper were ordained priests of the New Law, and that they only and their successors in the priesthood, to the exclusion of the rest of the faithful, have the power to confect or consecrate the Holy Eucharist. This is against the Protestant Presbyterian doctrine, that supposes all who are baptized to have priestly powers, even without ordination, and their teaching in this respect is a natural consequence of their denial that Holy Order is a Sacrament.

2. The minister of the distribution or administration of the Eucharist is either *ordinary* or *extraordinary*.

(1) The *ordinary* minister of the administration of this Sacrament is a priest. Especially this duty belongs to the pastors of souls, whose duty it is to administer this Sacrament, not only in cases of necessity, but also whenever reasonably requested by any of the congregation or flock; and they are obliged to bring the Viaticum to the dying, even at the risk of contagion. Although the pastors of souls are obliged in this manner, and it belongs to them as a duty to administer the Holy Communion, other priests, by delegation, may administer this Sacrament with merely the tacit permission of the pastor of souls; and religious or regular priests may in their churches give Holy Communion to all the faithful that present themselves to receive it except

[1] Sess. XXII., Can. 2.

on Easter Sunday, when they can only give Communion to the members of their own household; but this exception does not bind in countries like England or Scotland, where there are no regular parishes in a diocese, and no strict parochial rights.

(2) The *extraordinary* minister of this Sacrament is a deacon who, by the delegation of the parish priest or of the Bishop, can administer Communion, not only in cases of urgent necessity, but when there may exist some grave necessity, and no priest may be present to give Communion.

In case of extreme necessity, not only deacons, but inferior clerics, and even a lay person, might give Communion, as is clearly stated by Benedict XIV. (Tract. de Sac. Missæ) and St. Liguori (Th. Moral., lib. vi., tr. 3, N. 237); and what one can do for others in such a case of necessity, he may do for himself, as was the case in the days of persecution in the early Church. It is related of Mary Queen of Scots that she communicated herself in prison before her execution. The reason is that in the hour of death the Divine precept of communicating obliges, and there is no Divine or ecclesiastical precept forbidding us to take the Holy Communion, and receive it ourselves in such a case of necessity. Such a case can only be supposed when a priest or deacon could not be found to administer the Sacrament. In former ages of the Church it is certain that clerics in minor Orders, and even the laity, were permitted, in cases of necessity, to carry the Blessed Sacrament and administer it. St. Tarcisius, a young acolyte, was beaten to death by pagans while he was bearing the Holy Eucharist, and St. Dionysius of Alexandria tells how he gave the Holy Eucharist to a boy to carry to the dying Serapion (Eusebius, 'Eccl. Hist.,' book. vi., chap. xliv.).

3. It is forbidden to minister Holy Communion, except to

the sick, on Good Friday and before the Mass on Holy Saturday, and at the midnight Mass on Christmas night it cannot be given without special permission, to be obtained from the Bishop or from the Holy See.

There are many other regulations as to the ministration of this Sacrament that affect priests rather than the laity, and need not be transcribed into English from our ordinary theological books, which are to be found in every priest's library.

4. Except the case of extreme necessity already referred to, the administration of this august Sacrament is confided exclusively to the priestly order, and, in the words of the Catechism of the Council of Trent, 'The Church has also, by an express law, prohibited any but those who are consecrated to religion, unless in case of necessity, to touch the sacred vessels, the linen or other immediate necessaries for consecration. Priest and people may hence learn what piety and holiness they should possess who consecrate, administer, or receive the Holy of Holies. The Eucharist, however, as was observed with regard to the other Sacraments, whether administered by holy or unholy hands, is equally valid. It is of faith that the efficacy of the Sacraments does not depend on the merit of the minister, but on the virtue and power of our Lord Jesus Christ.'

5. It is certain that Cranmer and the English Reformers rejected the Catholic doctrine of the Christian priesthood, as they did the doctrine of the Real Presence, and of the Holy Sacrifice of the Mass, or they admitted the term 'priesthood' only in a metaphorical sense. It is certain also that the validity of Anglican Orders has never been admitted by the Church, and that they have been declared null and void very recently by the Bull *Apostolicæ Curæ* of Leo XIII., to which I may more fully advert when treating of the Sacrament of Holy Order.

For those, therefore, of the Anglican clergy of the present day who attempt to say Mass, and perform the other functions of the priest, as well as for others who may be misled by them, the reading of the following extract on the *Sacrilege of Function* and its punishment may be of some advantage:

'Sacrilege of function is when those who are not called to the office of priesthood do usurp it. So Gideon made an ephod (that is, a pontifical garment of the tabernacle), not at Shilo, but in his own city Ophra, whereby the Israelites fell to worship it; or, as some think, he made all the things of the tabernacle, whereby the people were drawn to worship there, and not go to Shilo where the tabernacle was. This (saith the text) was the destruction of Gideon and his house, for his son Abimelech, rising against his brethren, slew seventy of them upon a stone, and then, with a stone cast upon him by a woman, himself was brained, and after, by his own commandment, thrust through by his page.

'Saul takes upon himself to offer a burnt offering to God in the absence of Samuel. The kingdom is cut from his family, and nothing after prospers with him; but he runneth into other sins, as that of sparing Agag and the cattle. He is overthrown by the Philistines, himself and three of his sons are slain by them, Ishbosheth, a fourth son, by treachery, and seven more are hanged for appeasing of the Gibeonites.

'Uzzah, being no Levite, stretched forth his hand and stayed the ark from falling. It seemed a pious act, yet God presently struck him dead for it.

'Uzziah the king, in spite of the priests, goeth into the sanctury, and would burn incense, which belonged only to the priest's office. This (saith the text) was his destruction, for he transgressed against the Lord; therefore, whilst

he was yet but about it, having the incense in his hand to burn it, the leprosy presently rose in his forehead, so that he was not only constrained to haste himself presently out of the temple, but to live all his life after sequestered from the company of men, and, being dead, was not buried in the sepulchre of his fathers, but in the field there apart from them.

'Let those that have impropriations consider whether these cases concern not them, for, like Uzzah, they stretch out their hands to holy things (but would to God it were no worse intent!); like Gideon, they bring them into their own inheritance; and, like Saul and Uzziah, they take upon them the priest's office, for they are parsons of the parish, and ought to offer up prayers for the sins of the people.'[1]

[1] See Spelman's 'History of Sacrilege,' § 5.

CHAPTER VIII.

THE SUBJECT OR RECIPIENT OF THE HOLY EUCHARIST.

1. Those who can receive this Sacrament validly. The case of children considered.
2. Those who can lawfully receive this Sacrament.
3. The obligation of receiving Communion.
4. The Divine precept of receiving this Sacrament explained.
5. The *Viaticum*. When obligatory and those who can receive Communion as Viaticum.
6. The ecclesiastical precept of Communion. When obligatory.
7. The time for fulfilling the Paschal Communion.
8. The practice of daily and of frequent Communion.
9. The manner of making a Spiritual Communion.
10. The practice of giving Communion under one kind explained, and the reasons why the Church has adopted this practice.
11. Objections to this practice answered.

1. By the subject I here mean those who can receive this Sacrament—those who have been baptized, and those only can receive validly the Sacrament of the Holy Eucharist, because Baptism is the door or entrance to all the other Sacraments. And these can validly receive, whether they be sick, or in good health, or at the hour of death, just as our Divine Saviour did when He received the Holy Eucharist before He gave it to His Apostles at the Last Supper.

Even children, who have not come to the use of reason, may validly receive this Sacrament. And in the first ages of Christianity it was customary, both in the Eastern and Western Churches, to give to infants immediately after Baptism the Eucharist under the species of wine. This

was done by the priest dipping his finger in the consecrated species, and then placing it in the mouth of the infant. This is the practice still in some Eastern countries, and Benedict XIV. in his day ordered it to be observed in the Greek Church.[1]

This discipline has been changed amongst us, and there is no longer the custom of giving the Eucharist to children, or to newly-baptized adults, unless they are sufficiently prepared by instructions and dispositions for its reception.

Were the Eucharist given to a Jew or pagan or other non-baptized person, he would indeed receive it materially, but not inasmuch as it is a Sacrament; the Eucharist would be placed on his tongue, as in any other material place, such as in a cupboard or a pyx; he would receive no effect from it, no more than the dead branch which is cut off from the trunk can receive any benefit or nourishment from the rain which moistens it.

2. The Church, however, does not permit Communion to be given to all those who can receive it validly; but she has always excluded from the reception of this Sacrament the unworthy, and those who are out of their mind or senses, and nowadays children are also excluded before they arrive at the years of discretion.

Children can be said to have attained the use of reason sufficient for approaching this Sacrament when they are capable of distinguishing the Eucharist from other food, or when they are capable of sin. But Benedict XIV. denies that the amount of discretion which is sufficient for the Sacrament of Penance would suffice for the Holy Eucharist, whose excellence is much greater, 'and in consequence greater maturity is required that it may' be received with due reverence and devotion.

[1] Synd. Diæc., lib. vii.

According to some, children before the age ranging from ten to fourteen are not obliged by any precept to receive the Eucharist; but this does not apply to the case of danger of death, in which case they should receive the Viaticum, if at all capable of distinguishing this Sacrament as something holy and different from other food.

The Holy Eucharist is not to be given to the insane who have never had the use of reason; but if at one time they have had the use of reason, and then showed some devotion to this Sacrament, especially by leading a good Christian life, they ought to get the Holy Eucharist at the hour of death, provided there be no danger of irreverence. As to the semi-mad or half-insane people, if able to discern this heavenly food from profane food, they may receive Communion at the hour of death and during Paschal time only. The same has to be said with regard to those who are deaf and dumb from their nativity, if they show some signs of sorrow for their sins, and a kind of knowledge of the Sacrament. This, however, does not apply to the deaf and dumb of our day, who are taught to read and write and to understand the Christian doctrine. These are to be treated as ordinary Christians in the reception of the Sacraments. What are known as Energumens, or those whose bodies are possessed or tortured by evil spirits, can be permitted when they have lucid intervals to receive Communion, not only at the hour of death and Paschal time, but also at other times, provided there be no danger of irreverence. Occult sinners are to be refused Communion if they ask it privately, provided the knowledge of their sins be derived from some other source than the tribunal of penance, as the knowledge of that Sacrament can never be used to the detriment or confusion of the penitent. But if they ask publicly, they cannot be denied the Sacrament. Public sinners, whether they ask privately or publicly, have to be denied the

Eucharist. These are they whose sins are known in open court, or by the sentence of a judge, or by their own confession, or by notoriety. That is when they continue in their crimes, and show no sufficient sign of their repentance or amendment of life. This, however, must be understood of grave mortal sins, which are calculated to give grave scandal and bad example to others.

3. We have spoken of those who can receive the Eucharist, and those who are not permitted to do so. It is necessary after this to speak of the obligation of receiving which binds Christians.

And in the first place we have to note that the reception of this Sacrament is not necessary (*necessitate medii*) as means to salvation, for children who die before coming to the years of discretion can be saved without the Eucharist, by virtue of the grace of Baptism. It is, however, necessary by precept, and the precept in regard to the Eucharist is both Divine and ecclesiastical.

4. The Divine precept to receive the Sacrament of the Eucharist is contained in the words of Christ : *Amen, amen, I say unto you, Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you.*[1] Which precept affects all and only adults, and, according to the more probable opinion, only the baptized and not the unbaptized.

By this Divine precept we are obliged to receive Communion often during life, and at the hour or when in danger of death. And this whether the danger of death arises from sickness or infirmity or an accident, or from any other cause.

So strict is this precept that one is obliged to receive Viaticum when in danger of death, even though he may have received Communion through devotion a few days before.

[1] St. John vi. 54.

5. As to the question whether or not a person is obliged to receive Viaticum in case he had received Communion that same morning through devotion, sickness and danger of death coming on afterwards, there is a threefold opinion. Some say that it can and ought to be given in such a case; others, that it cannot and ought not to be given; and others, that it may be given, but that it is not obligatory, which is the safest opinion to follow in practice (*cf.* St. Alph., N. 285; Benedict XIV., de Synd. Diæc., lib. vii., cap. 11).

Even those condemned to death should, in conformity with Christian piety, be permitted to receive this Sacrament. In such a case St. Alphonsus teaches that the law of fasting does not oblige, nor is it necessary that they receive Communion on the day of their execution, provided they have done so a day or two before; but it is advisable and praiseworthy to receive on the day itself, as the most profitable preparation for death and for entering into eternity.

The reason of this is because the Eucharist was instituted as spiritual food for the nourishment and strengthening of our souls, and should therefore be often received. And it was also instituted as Viaticum to comfort us against our enemies at the time of death. Christ has not determined how often during life this Sacrament should be received, but left that to be determined by His Church.

6. As to the ecclesiastical precept of Communion, we know that at first so great was the fervour and sanctity of the faithful that they used to receive Communion every day—a practice which was observed up to the age of St. Cyprian. Afterwards, as the fervour of the faithful had grown cold, Communion was not received so frequently, and the Church enacted a law, obliging all her children to receive the Eucharist at least three times a year—that is, at

Easter, Pentecost, and Christmas. And this was observed up to the beginning of the thirteenth century. Finally, at the Council of Lateran in the year 1214, the precept of Communion was made obligatory at least once a year, and that at Easter or thereabouts, which is the general law of the Church in force since that time. So strict is this law, that those who do not comply with it are liable, whilst living, to be excommunicated or excluded from the Church, and after death to be deprived of Christian burial, in case they show no sign of repentance. But the punishment of excommunication is not incurred unless inflicted by the formal sentence of the Bishop; the faithful nevertheless are guilty of a sin which merits these grave penalties.

7. The time for fulfilling the Paschal Communion, as ordained by Pope Eugene IV., is from Palm Sunday to Low Sunday, but it is extended according to the requirements of different countries and dioceses. Thus, in Ireland it extends in some dioceses from the beginning of Lent until the Feast of SS. Peter and Paul, and in England and Scotland from the beginning of Lent until Low Sunday in some dioceses, and until the Sunday within the octave of the Ascension in others. But these particular regulations are promulgated at the beginning of Lent, and published to the faithful in our churches. A person who foresees that he cannot receive Communion during the Paschal time is not obliged to anticipate it. And in case he does anticipate the time, he would be obliged to go again during the Paschal time if the foreseen impediment be removed. If through negligence or malice one should omit Communion at Easter time, he would still be obliged to go if he had not been to Communion within the year, because two things are contained in the ecclesiastical law, namely, first, to go to Communion at least once a year, secondly, and *that at Easter or thereabouts;* and the Communion once a

year is the principal part of the law, as it is suposed to determine the time in which the Divine precept obliges. An unworthy or sacrilegious Communion would not satisfy this law, either as to the Paschal duty or the Communion once a year. Innocent XII. condemned a proposition which said that this would suffice.[1]

This is the extent of the obligation of receiving the Holy Eucharist, but it is the desire of the Church that the faithful should receive Communion frequently, because this is the will of Jesus Christ Himself, Who wishes to make us more and more like to Him. And in effect we become, through this Sacrament, transformed into Jesus Christ, inasmuch as Christ abides in us and we in Him, so that from this close union one can say with the Apostle: *I live, now not I, but Christ liveth in me.*[2]

8. The practice of daily Communion existed in the first years of Christianity, either as a matter of precept or through devotion according to the different opinions of theologians. This practice, on account of the coldness of Christians, gradually ceased, until, in the days of St Augustine, that eminent doctor being asked about it, gave his opinion in the words: *Quotidie Eucharistiæ Communionem percipere nec laudo nec vitupero* (I neither praise nor blame the practice of daily Communion). Innocent XI., in his decree about daily Communion, decided that in particular cases it is to be left to the judgment, prudence, and discretion of confessors to permit their penitents to approach Holy Communion daily or not.

Benedict XIV. considers that frequent Communion should not be allowed to those who often fall into grievous sins, and are not solicitous about doing penance or amending their lives. The same holy doctor thinks that even those

[1] Prop. 55: 'Præcepto Communionis annuæ satisfit per Sacrilegiam Domini manducationem.'

[2] Gal. ii. 20.

who do not consent to grave sins, but have their wills attached to venial sins, should not be allowed to go to Communion too often.

According to recent legislation, all that is required for frequent and daily Communion is the state of grace and a right intention.

By the Decree of the Sacred Congregation of the Council of December 16, 1905, it has been decided and declared as follows:

'Frequent and daily Communion as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom.'[1]

9. A Spiritual Communion consists of the following acts; (1) An act of faith, by which we firmly believe that Christ is present in the Holy Eucharist. (2) An act of love, accompanied by an act of contrition for our sins. (3) An act of desire, by which we invite Christ to come into our souls. (4) An act of thanksgiving, as if we had really received Him.

This Spiritual Communion may be made at any time, and several times a day, but we are particularly recommended to make it during Mass, at Benediction, and when we visit the Blessed Sacrament.

I may here introduce a short explanation of the discipline of the Church in giving Communion to the laity under one kind—that is, under the species of bread only.

10. The practice of giving Communion under both kinds was generally, but not universally, observed in the Church

[1] See 'Frequent and Daily Communion,' by the Author.

up to the twelfth century; and, in fact, amongst some of the Greeks the custom still existed in the time of Benedict XIV. of giving to the faithful the fermented consecrated Host after it had been dipped in the Precious Blood, on the more solemn Feast of Easter, Pentecost, and the Nativity of our Lord. Communion under both species is not of Divine precept, as the Council of Trent declares, and it condemns those who assert that it is; and hence the Church can forbid the use of the chalice to the laity. This was done in the twelfth century by some Bishops, and in the fifteenth century by a general law of the Church, enacted in the Council of Constance. This wise prohibition has been made and enforced by the Church for the following reasons:

(1) The great danger of spilling the sacred species when a great number had to be communicated, as it often happened that the sacred species fell on the beards and clothes of the recipients.

(2) The difficulty of preserving the species of wine for the Communion of the sick, because this species soon grows sour and alters.

(3) The repugnance of some to drink wine or the species of wine, and of many to drink from the same chalice.

(4) In many places wine is extremely scarce, nor can it be brought from distant countries without great expense and difficulty.

(5) The pertinacity of heretics, who obstinately contended that it was of Divine precept, and necessary for salvation and for the essence of this Sacrament, to receive under both kinds. For these and such like grave reasons, the Church took away from the laity the use of the chalice, exercising in this, according to the teaching of the Council of Trent, the power of regulating the manner of the reception of the

Sacraments, preserving their substance and all that belongs to them by Divine institution.

'Christ, it is true, as has been explained by the Council of Trent, instituted and administered to His Apostles at His Last Supper this great Sacrament under both kinds; but it does not follow of necessity that by so doing He established a law rendering its administration to the faithful under both species imperative. Speaking of this Sacrament, He Himself mentions it under one kind only: *If*, says He, *any man eat of this bread, he shall live for ever, and the bread that I will give is My flesh for the life of the world.* And, *He that eateth this bread shall live for ever.* It is commonly objected that the present practice is (1) completely modern, and (2) contrary to the essence of the Sacrament.'

11. (1) We grant that for the first twelve centuries it was customary for the faithful to receive under both kinds. Nevertheless, we have numerous instances of Communion under one kind alone. Thus, to infants the Eucharist was often given under the form of wine, as is still the practice among the Greeks. In times of persecution or under difficulties, the consecrated Host was carried away from the church for private Communion. The sick also often communicated under one kind alone. It may be inferred from St. Leo (Serm. 42, 'De Quadragesima') and Sozomen ('Hist.,' viii. 5) that both at Rome and at Constantinople, even in public, the Communion was sometimes received by the faithful under the appearance of bread only. So, too, in England in the old Saxon days (see Bede, 'Hist. Eccl.,' ii. 5).

In the so-called Masses of the Presanctified of the Greek Church during Lent, and of the Western Church on Good Friday, both the priest and the people received the consecrated Host alone. . . . Moreover, theological reasoning

tells us that if Christ is whole and entire under either kind alone, those who receive under either kind receive the whole Christ.

(2) But does not Communion under one kind destroy the very essence of the Sacrament, which consists in eating and drinking? We reply that we do receive both the Body and Blood of Christ under either kind, and so the essence of the Sacrament (partaking of the heavenly banquet) is retained. Those who do not believe in the real objective presence of our Lord in the Host, and who maintain that the essence of the Sacrament consists in eating mere bread and drinking mere wine, are of course logically bound to insist on receiving both kinds. But our doctrine of the Real Presence lays us under no such necessity (see 'Manual of Theology,' part ii., book vii., chap. iv.).

The appendix to the decrees of the Council of Trent on Communion under one kind is worthy of note: 'Whether the reasons by which the Holy Catholic Church was led to communicate under the one species of bread alone, laymen, and also priests when not celebrating, are in such wise to be adhered to, as that on no account is the use of the chalice to be allowed to anyone soever; and whether in case that for proper (*honestis*) reasons, consonant with Christian charity, it appears that the use of the chalice is to be granted to any nation or kingdom, it is to be conceded under certain conditions; and what are these conditions; this same holy Synod reserves the same to be examined and defined at some other time.' Pius IV. in 1563 granted the use of the chalice to the German churches, but the grant was withdrawn by his successor, Pius V. (see 'Manual of Theology,' *ut supra*, in note).[1]

[1] 'A Manual of Catholic Theology,' pp. 426-27.

CHAPTER IX.

THE DISPOSITIONS REQUIRED FOR A WORTHY COMMUNION.

1. The necessity of preparing for Communion.
2. The dispositions of soul: (1) The state of grace. (2) Sacramental absolution from sin.
3. A general rule for Communions of the faithful.
4. The dispositions of body: (1) The natural fast. (2) Propriety and decorum of manner.
5. The manner of approaching to the Holy Table and receiving Communion.

1. It is necessary to prepare one's self for Communion by certain dispositions of soul and body.

This necessity is shown by the conduct of our Saviour at the Last Supper, before He gave Communion to His Apostles. Without doubt His Apostles, with the exception of Judas, were already sanctified and free from grievous sins; nevertheless, our Saviour took water and washed their feet. This was no vain or empty ceremony. All the Fathers have seen in it a representation of the preparation to be made before receiving Holy Communion, and, as Christ prepared His Apostles for the reception of this Sacrament, we should be persuaded of the necessity of preparing ourselves with great care before going to Communion.

Even if our Saviour had given us no lesson on this subject, it would be evident to ourselves from the very

doctrine and nature of this Sacrament that careful preparation should be made for its reception. See how people make preparation for other important actions, *e.g.*, how they prepare for a feast, for the reception of a distinguished visitor, for a ball, for a marriage, etc. How much more excellent and superior to everything else is a good Holy Communion! Think of the Blessed Virgin's sanctity, and the honour due to her because she bore in her womb the Son of God, and of the manner in which God prepared her to become His Mother. The holy St. John Baptist thought himself unworthy to touch our Saviour's garments or to unloose the latchet of His shoe. The sepulchre in which His Body was laid is venerated by all Christians. How holy and worthy, therefore, must they be who venture to receive Christ now glorified, on whose countenance even the Angels desire to gaze!

Joseph of Arimathea, after taking down the Body of Christ from the Cross, enveloped it in a clean linen cloth, and St. Bernardine of Sienna, referring to this, or using it as an illustration to signify the purity and sanctity of that soul that would receive Christ, says that three things produce cleanliness and whiteness in corporal materials, such as linen. Firstly, it must be washed; secondly, it must be squeezed or pressed; and thirdly, it must be dried. So he who wishes to be cleansed for the worthy reception of Christ in this Sacrament must be first washed by the waters of Baptism; secondly, by works of penance, and the reception of the Sacrament of Penance he must be pressed; and, thirdly, it is necessary that he be withdrawn from earthly desires, and dried by the fervour of charity.

Some of the dispositions required for Communion, as I have said, regard the soul, and some the body.

2. *The Dispositions of Soul.*—The disposition of the soul which is absolutely necessary for Communion is (1) a state

of grace. For, as the Holy Eucharist is one of the Sacraments of the *living*, it presupposes sanctifying grace in the soul of him who receives it. Besides, it is a spiritual nourishment which supposes spiritual life, as natural food cannot serve one who is dead, nor spiritual food one who is spiritually dead.

(2) It is necessary, therefore, that anyone conscious of mortal sin should not approach the Holy Table. For this reason, in early times, the deacon, before Communion was administered, used to say to the people in a loud voice: *Sancta sanctis*—that is, 'Holy things for those who are holy.' The state of grace must be obtained through Sacramental confession. Contrition alone would not suffice in this case, even though it should be perfect, as is taught by the Council of Trent. And, according to the opinion of many, this is obligatory, not only by ecclesiastical precept, but even by Divine precept, as promulgated by the Apostle St. Paul, *Probet seipsum homo: But let a man prove himself, and so let him eat of that bread and drink of the chalice.*[1]

It will not, therefore, suffice to make an act of contrition after sin before receiving Communion; but it is necessary to go to confession and to receive the absolution of the priest. There is only one exception to this law, namely, when it is absolutely necessary to go to Communion, and when no priest can be found who is able to give absolution. In such a case one should most sincerely and earnestly excite himself to perfect contrition, and resolve to go to confession as soon as possible afterwards. In the case of priests who have to celebrate Mass, it would not be lawful to put off going to confession until the usual time; but they should go to confession as soon as possible, *quam primum*, according to the precept of the Council of Trent.

[1] 1 Cor. xi. 28.

In the case when one without fault has forgotten a mortal sin in confession and remembers it afterwards, he is not, strictly speaking, bound to go back again to confession and get absolved from it before going to Communion; but he can wait until his next confession, and then declare that sin, although St. Liguori advises the penitent, in case there is time and a confessor at hand, to return and get absolution before going to Communion.[1]

When one is conscious only of venial sins, there is no obligation of going to confession before receiving Communion; but it is necessary to have true sorrow for them in order to remove all obstacles to the reception of the full fruit of this Sacrament.

3. 'That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade any one from frequent and daily Communion, provided that he is in a state of grace and approaches with a right intention.'

'But since it is plain that by the frequent or daily reception of the Holy Eucharist union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors, and preachers—in accordance with the approved teaching of the Roman Catechism (Part II., ch. iv., No. 60)—are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.'[2]

Each time that one goes to Communion it is advisable, *before receiving it*, to make Acts of Faith, Hope, Love, Humility and Desire, and to help his devotion he may recite with attention and fervour the formulas of these Acts

[1] 'Theol. Moral.,' lib. vi., tract. 3, N. 257.
[2] Decree of Sacred Congregation, December 16th, 1905.

as they are to be found in our Prayer-Books or Catechisms. *After Communion*, one should make sufficient thanksgiving, which is contained in Acts of Adoration, Thanks, Petition, Oblation and Resolutions.

4. *The Dispositions as regards the Body.*—The disposition of the body is twofold, namely, *fasting* and *propriety*, or *decorum.*

(1) The Eucharistic fast is what is called natural fast, and consists in absolutely neither eating nor drinking anything from the preceding midnight. It is of such a rigorous nature that even the smallest quantity would break the fast, and obliges one, under grievous sin, not to receive Communion that day.

In order, however, to break this fast, it is necessary (i.) that something be received into the stomach from outside, and not the saliva or blood that might flow from the gums; (ii.) that it be something digestible, so that metals, such as nails, pins and needles, would not break the fast, and the same might be said of linen or silk threads; (iii.) that it be taken in the manner of food or drink, not by respiration, as drops of rain falling by chance into the mouth. Snuffing and smoking do not, strictly speaking, break the fast, but many accustomed to these practices, out of respect, abstain from them before receiving Holy Communion. The fast would not be broken if by chance, and without intention or advertence, some small drops should be swallowed in washing the mouth or the teeth.

'Fasting from midnight,' as Dr. Lingard tells us, 'was not of obligation from the beginning; for, as our Saviour instituted this Sacrament *on the night on which He was betrayed*, the first disciples celebrated it also in the evening. This, however, led to the abuses so severely reprehended by St. Paul.[1] It was probably to avoid them that we find

[1] 1 Cor xi. 21-34.

the Christians, before the end of the first century, holding their meetings in the morning before sunrise, and receiving the Sacrament fasting. The old custom of evening Communion was, however, continued for some time in certain places, but was put down by repeated prohibitions of Councils; and we learn from St. Augustine that in his time the discipline of communicating fasting was universal in the Church."[1]

The rigorous fast need not be observed by those who receive Holy Communion as *Viaticum*, which they may do several times in the same sickness.

(2) As to the *propriety and decorum* of manner to be observed: this should extend to everything that may be calculated to show externally a profound reverence for this Sacrament. Hence, the dress should not be torn, untidy or sordid, and neither should it be too gaudy or flashy, but simple and modest. And the manner should be steady and recollected, not distracted and restless.

5. We should go up to the Communion-rails, not in a hurried manner, but quietly, with hands joined and eyes cast down. On kneeling down at the rails, we should take the Communion-cloth in such a way that it may rest on the hands and under the chin.

When the priest says, *Corpus Domini nostri Jesu Christi custodiat animan tuam in vitam æternam*, let the head be raised up, the eyes cast down, the mouth open moderately, the tongue resting on the inside of the lower lip, so that the Sacred Particle may be conveniently placed on it.

After receiving the Sacred Host, the tongue should be drawn in quietly, the Particle should be allowed to moisten a little, and then be swallowed without delay. If it should attach itself to the roof of the mouth, it ought to be removed, not by the finger, but by the tongue. One should

[1] Dr. Lingard's Catechism.

not be disturbed if two Hosts be given instead of one, as they sometimes adhere to each other; nor if only a small particle of a Host be given, because, in the first case, there is only the one Communion, and in the second case Christ, whole and entire, is received in the smallest particle of the consecrated species.

The day of Communion ought to be spent in recollection and piety, both in thanksgiving for the great grace received, and in order to benefit to the full extent by the fruits of this Divine Sacrament.

NOTE.—His Holiness, Pope Pius X., has graciously allowed to those who have been lying sick for a month, and have no certain hope of speedy recovery, that on the advice of their confessor, even after taking something in the form of drink (*per modum potus*) they may receive Holy Communion once or twice a month; whilst those who live in pious houses where the Blessed Sacrament is reserved, or who have the privilege of having Mass said in a private oratory, may receive once or twice a week (S. Congregation of the Council, December 7th, 1906.)

CHAPTER X.

THE EFFECTS OF HOLY COMMUNION.

1. It produces the most marvellous effects.
2. It augments sanctifying grace in the soul.
3. Other effects on the soul: (1) It heals. (2) It sustains. (3) It increases virtue in the soul. (4) It confers spiritual sweetness and delight.
4. Its effects on the body. (1) It represses concupiscence. (2) A guarantee of a glorious resurrection.

1. Of all the Sacraments the Holy Eucharist produces the most marvellous effects, for it is a Sacrament which, as we have already said, communicates to the soul, not only the Divine grace, but the Author of that grace. So that we may apply to this Sacrament the words of Solomon that God has given *us all good things together with it*.[1]

It would take too long to explain all the effects of this Sacrament, and on that account I may mention only a few of the principal ones to show its great value and excellence, and the happiness to be derived from receiving Communion worthily.

2. In the first place we have to remember that the Holy Eucharist, like all the other Sacraments of the *living*, augments in the soul sanctifying grace. It does not confer the *first* grace, except accidentally, as already explained in a former chapter; but its proper effect is the augmentation

[1] Wisd., vii. 11.

of grace, by which it nourishes the soul spiritually, and renders its union with Jesus Christ *more* perfect, according to the words: *He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him*—that is, by a union such as exists between food and the person that consumes it. And He goes on to say in that same place of the Gospel of St. John words that may be paraphrased: 'As the living Father has sent Me, and I, by reason of My union with Him, live by the Divine life of the Father, so he that eateth Me, by reason of the union which he shall thereby have with Me, will live by the Divine life which is in Me.'[1]

The other effects of the Holy Communion may be compared to that which food produces or promotes in regard to the life of the body, namely, *it heals, it sustains, it makes the body increase, and it causes it pleasure or delight.*

3. (1) It heals the soul, inasmuch as venial sins and the temporal punishment due to sin are remitted by the acts of charity which this Holy Sacrament excites in the soul. Not only does it remit venial sins in this mediate and indirect manner, but, according to the probable opinion of most reliable authors, it remits the guilt of venial sin immediately through the very nature of that nourishing grace, or inasmuch as it is the food of the soul; and therefore it does this of itself *ex opere operato*, as they say, and not simply *ex opere operantis*, by the acts of charity which it excites in the soul. This it will do provided the communicant places no obstacle in the way, which would be the case should he retain an affection for venial sins. 'Whatever losses the soul sustains by falling into some slight offences, through the violence of passion, these the Eucharist, which cancels lesser sins, repairs in the same manner . . . that natural food, as we know from experience, gradually

[1] St. John vi. 57, 58.

repairs the daily waste caused by the vital heat of the system.'[1]

(2) It *sustains* the soul and preserves it from mortal sin by the strength which it confers upon it to enable it to resist temptations. Hence the Council of Trent calls it *the antidote by which we are freed from daily faults and preserved from mortal sins*. This it does inasmuch as charity and union with Christ are increased by this food, through which the soul becomes stronger against its interior conflicts; and inasmuch as it is a sign of Christ's Passion, by which the demons are overcome. It makes these evil spirits tremble so that they dare not attack the soul with as much violence as they would wish to bring against it. St. Cyprian records that when in the early ages of the Church Christians were hurried in multitudes by tyrants to torments and death because they professed the name of Christ, they received from the hand of the Bishop the Sacrament of the Body and Blood of our Lord, lest, perhaps, overcome by excess of torments, they should yield in the saving conflict.'[2]

(3) *It causes the soul to increase in all* kinds of virtues, and particularly in charity, and with its increase it bestows abundant graces. 'What bread and wine are to the body, the Eucharist, in a superior order, is to the health and joy of the soul. It is not like bread and wine changed into our substance, but in some measure changes us into its own nature, and to it we may apply these words of St. Augustine: "I am the food of the grown; grow, and thou shalt partake of this food; nor shalt thou change Me into thee, as thou dost thy corporal food, but thou shalt be changed into Me."[3] If then *Grace and truth come by Jesus Christ*, these spiritual treasures must be poured into the soul which receives with purity and holiness Him who says of Himself: *He that*

[1] Catechism of Conc. Trid. [2] *Ibid.* [3] St. John i. 17.

eateth My Flesh and drinketh My Blood abideth in Me, and I in him. Those who piously and religiously receive this Sacrament receive, no doubt, the Son of God into their souls, and are united as living members to His Body; for it is written: *He that eateth Me, the same also shall live by Me;* and again: *The bread that I will give is My Flesh for the life of the world.*[1]

(4) It confers spiritual sweetness and delight, because it is that Sacrament *omne dilectamentum in se habentem*, having in itself all that can delight the soul or give it pleasure. It makes the soul act with joy and promptitude in the service of God. This sweetness is often impeded by our negligence, distractions or affection for earthly things. It is true that some Saints and other holy persons have been deprived of feeling any delight or happiness in their communions, but this was permitted for a time only, for their greater humiliation. All these effects of the Holy Communion are ordained towards obtaining for us the final result of entering into the possession of our eternal beatitude according to the words: *He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the last day.*[2]

The Catechism of the Council of Trent, speaking of the effects of Holy Communion, concludes its explanation in the following words: 'The grace which it imparts brings peace and tranquillity to the soul; and when the hour shall have arrived in which he is to take his departure from this mortal life, like another Elias, who, in the strength of his miraculous repast, walked to Horeb, the mount of God,[3] the Christian, invigorated by the strengthening influence of this heavenly food, shall wing his way to the mansions of everlasting glory and never-ending bliss.' Glancing through the life and actions of our Lord, we may conclude that if

[1] St. John vi. 52. [2] *Ibid.* vi. 55.
[3] Kings xix. 8. Catechism of the Council of Trent.

they who received Him into their houses during His mortal life, or were restored to health by touching His vesture, or even the hem of His garment, were justly deemed happy, how much more happy we, into whose souls, resplendent as He is with unfading glory, He disdains not to enter, to heal all our spiritual wounds, to enrich us with His choicest gifts, and to unite us to Himself!

4. It is not only on the soul, but also on the body, that the Holy Eucharist produces its effects. These effects on the body are two: (1) It represses concupiscence. That is, it keeps the body and its desires in due subjection to the spirit, because in proportion as it inflames the soul with the fire of charity, in the same proportion does it necessarily extinguish the fire of concupiscence. (2) The second effect which regards the body is, that the Holy Communion is a guarantee that our bodies shall rise again gloriously on the last day, according to the promise of our Saviour: *He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the last day.* It is of faith that all men shall rise from the dead; but all shall not arise gloriously, and it is the glorious resurrection which is promised as the effect of the Holy Eucharist on our bodies, and this is the consequence of the everlasting life which is promised by our Saviour to those who receive Him worthily in this Sacrament of His love.

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CHAPTER XI.

ON AN UNWORTHY COMMUNION AND ITS EFFECTS.

1. What is meant by an unworthy Communion.
2. A threefold manner of communicating.
3. A sacrilegious Communion contains a threefold crime.
4. The effects of a sacrilegious Communion enumerated by Bourdaloue: (1) The Precious Blood abused. (2) The sacrilegious communicant eats and drinks judgment to himself. (3) Abandonment of soul. (4) Indifference to the things of God and to one's salvation.
5. The temporal chastisements to be feared: (1) A short life. (2) Unhappiness and misery. (3) Danger of final impenitence.
6. The sinner should nevertheless be encouraged to repent.
7. The case of those who communicate in a state of venial sin considered.
8. When the effects of Communion are produced.
9. A good Communion the greatest act of reverence and devotion towards God, and the most profitable to ourselves.

1. THE Holy Eucharist does not produce the effects mentioned in the preceding chapter in all who receive it, but only in those who receive it worthily; for it produces opposite effects in those who receive it unworthily.

To receive Communion unworthily is to receive it with mortal sin upon the soul, either on account of not having confessed it, or having confessed it, the soul still remains attached to it. This is what is called a bad or sacrilegious Communion.

2. To explain this matter more clearly, it is necessary to call to mind the threefold manner of communicating.

'Our predecessors in the faith, as we read in the Council of Trent, distinguished three classes of communicants. Some receive the Sacrament only—such as those sinners who dread not to approach the holy mysteries with polluted lips and depraved hearts, who, as the Apostle says, *eat and drink unworthily*.'[1]

Of this class St. Augustine says: 'He who dwells not in Christ, and in whom Christ does not dwell, most certainly eats not spiritually His Flesh, although carnally and visibly he press with his teeth the Sacrament of His Flesh and Blood.'

Not only, therefore, do those who receive the Holy Eucharist with these dispositions obtain no fruit from its participations, but, as the Apostle says, *they eat and drink judgment to themselves*.[2] Others are said to receive the Holy Eucharist in spirit only; they are those who, inflamed with a lively faith *that worketh by charity*,[3] participate in desire of this celestial food, from which they receive, if not the entire, at least very considerable fruit. Lastly, there are those who receive the Holy Eucharist both spiritually and sacramentally—those who, according to the advice of the Apostle, having first proved themselves,[4] approach this Divine banquet adorned with the nuptial garment, and derive from it all those superabundant graces which we have already mentioned. Those, therefore, who, having it in their power to receive with due preparation the Sacrament of the Body and Blood of the Lord, are yet satisfied with a Spiritual Communion only, manifestly deprive themselves of a heavenly treasure of inestimable value.[5]

To return to the first class of communicants here mentioned, namely, those who receive the *Sacrament* only, and receive it to their own condemnation.

[1] 1 Cor. xi. 29. [2] *Ibid.* [3] Gal. v. 6. [4] 1 Cor. xi. 28.
[5] Catechism of Council of Trent: On the Eucharist.

In the words of the hymn of the Church said in the Mass on the Feast of Corpus Christi, the same teaching as that given above is forcibly and clearly expressed:

'Sumunt boni, sumunt mali;
Sorte tamen inequali,
Vitæ, vel interitus.
Mors est malis, vita bonis:
Vide paris sumptionis
Quam sit dispar exitus.'

3. A sacrilegious Communion, considered in itself, contains a threefold crime: that of profanation, of treason, and of cruelty. It is a crime of profanation and of sacrilege, because he who communicates unworthily treats the Blessed Sacrament with disrespect, and receives the Body and Blood of Christ as if it were only ordinary and profane material food. It is a crime of treason and perfidy like the betrayal of Judas, because he who communicates unworthily approaches Jesus Christ as if to give Him the kiss of peace, but in reality he wants to give Him up to His enemies, which are the criminal passions the sinner nourishes in his heart.

In fine, a sacrilegious Communion is a crime of outrage and of cruelty against Jesus Christ, because he who is guilty of this renews again, as far as in him lies, the opprobrium and tortures of His Passion and death. He may be compared to those apostates spoken of by St. Paul, who, after having received the Divine gifts, fall away, and that crucify again to themselves the Son of God,[1] and make a mockery of Him. The Cross to which these sacrileges attach our Saviour is, according to the sentiment of St. Augustine, more cruel than the Cross of Calvary, for He embraced this willingly through compassion for our miseries, and to save us from hell; but as to the sacrilegious Communion, it is contrary to His will, and in His Sacramental

[1] Heb. vi. 6.

existence He submits to be thus treated by His ungrateful children.

4. As to the effects of a sacrilegious Communion, besides the loss of all the fruits of this Sacrament, it exposes the soul to many evil effects, both *temporal* and *eternal*, that are the usual consequences of this sin of sacrilege.

The spiritual consequences are enumerated by Bourdaloue in his sermon on a sacrilegious Communion. There are four principal ones:

(1) The first is that the Precious Blood that was shed on the Cross for the justification of the sinner is turned, by his own action, against him for his damnation. This Blood, whose voice is more eloquent than the voice of Abel, cries to heaven for vengeance. He turns that which was the price of his ransom into the most deadly poison, and causes Christ, Who is his Advocate with His Father, to become his Accuser.

(2) Secondly, in receiving the Body and Blood of Jesus Christ, the unworthy communicant eats and drinks judgment to himself. And in effect He Whom he thus ill-uses by receiving Him unworthily is no other than the Judge at Whose tribunal he will have to render an account of his sacrileges. That Judge pronounced sentence on Judas when He said: *It were better for that man had he not been born;* and in the same manner He may be said to pronounce sentence on the unworthy communicant — a sentence which is ratified in heaven the same moment that it is pronounced here on earth.

(3) Thirdly, it throws the soul into the most dreadful abandonment on the part of God. Not to have profited by His grace, and to have received Him in vain, is enough to arrest the course of other graces which God intended to bestow. The unworthy communicant is guilty, not only of a simple omission, or of simple resistance to grace; not

only of failing to correspond to the inspirations of grace, but of a formal and actual sacrilege; and this he commits with a clear knowledge of his crime, against a thousand interior reproaches and admonitions of his soul guarding him from the perpetration of such a crime. After this, does he not deserve to be abandoned by God? This happened to Judas when our Saviour said to him after he had communicated unworthily, *What thou dost do quickly*, as if He had said, 'I have warned you, I have solicited you and pressed you to withdraw from your wicked design; but nothing has altered your obstinacy. Go, then, and act; perish as you wish to perish.'

(4) Fourthly, an excessive indifference for the things of God and for one's own salvation is a consequence of an unworthy Communion. Abandoned by God and deprived of the graces which were reserved for him, how can the sinner take an interest in anything that appertains to God or to the salvation of his soul? In order to acquire some one virtue, it is only necessary sometimes to obtain some great victory over one's self—one great act of violence over self-love, or one heroic act which may be done on some occasion. Now, by comparison, the same may be said in regard to crime. There are acts of such a nature as are sufficient to break through all the restraints of conscience, and to open a free career to a man in the way of iniquity. Such an act is an unworthy Communion. It deadens the soul to the voice of conscience. One bad Communion lessens the fear of a second, and diminishes the horror one feels for such a crime. By degrees one begins to be tranquil in the midst of disorders, and thus from day to day descends lower into the depth of corruption and wickedness.

5. As to the temporal chastisements which are to be feared as the result of an unworthy Communion, we have to mention amongst others:

(1) *A Short Life.*—So great is the blindness and hardness of heart, that sickness and weak health, as well as a sudden death, often follow as the result of such a state of mind, at variance with itself and with God. It was to this that St. Paul referred when, after the words *He that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Body of the Lord,* he added, *Therefore are there many infirm and weak among you, and many that sleep.*[1] St. Alphonsus and other pious authors narrate many instances of sudden deaths after sacrilegious Communions, and dreadful deaths too, as a Divine manifestation of punishment inflicted on account of such a sin.

(2) Besides this, there is another temporal chastisement that usually follows an unworthy Communion—unhappiness and misery. It is a state similar to that which the homicide must feel on account of his crime. It was this that brought on the despair of Judas, and, after him, the despair of so many others, like that which caused Cain to cry out: *My iniquity is greater than that I may deserve pardon.*[2]

(3) As the result of all these spiritual and temporal punishments, there is the great danger of final impenitence. Abandoned by God, indifferent to his own salvation, or tortured by despair, one becomes thus disposed to end badly. If we consider Judas once more, we find him putting an end to his own life in despair. Of those who crucified our Saviour, and who stood around the hill of Calvary, many of them, having witnessed the earthquake, the darkness, and the other wonders of that hour, were converted, and returned to Jerusalem striking their breasts; but Judas was not converted. He had not only been the cause of the death of Christ, but had received Him unworthily into his heart, and had therefore eaten and drank judgment or condemnation to himself. *For,* in the words

[1] 1 Cor. xi. 29, 30. [2] Gen. iv. 13.

of St. Paul, *if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins.*[1]

6. Notwithstanding what we have said concerning the evil consequences of a bad or unworthy Communion, it is necessary to bear in mind that the temporal evils and some of the other chastisements do not always follow, and that God gives time for repentance. If anyone, therefore, should be guilty of this crime, he need not despair. It is true that the sin is great, but the mercy of God is greater. He should therefore go to confession, and repent as soon as possible, and his merciful Saviour, whose Blood he has trampled upon, will receive him with compassion and forgiveness.

7. I may here note that venial past sins, or those whose habit remains in the soul, considered as stains upon it, or in the light of the debt of punishment which they deserve, do not impede the effects of this Sacrament, for, as we have said, this Sacrament often takes them away. But if considered *in actu* as wilful irreverence or distractions at the time of Cummunion, or as to the pleasure and affection towards venial sins existing in the soul, then we must reflect that, although venial sins do not impede the primary effect of the Sacrament, namely, an augmentation or increase of sanctifying grace, they impede the secondary effect, namely, the refection of spiritual sweetness; they diminish the fervour of charity, and therefore cause the Communion to be less fruitful. A person would not be guilty even of venial sin in communicating with the stain or habit of venial sin upon the soul; but it would be a venial sin at the time to be guilty of such a sin, such as to go to Communion through vainglory, with a wilful absence of devotion, or, knowingly, with an affection to venial sin, because in these cases there would be positive irreverence towards the Sacra-

[1] Heb. x. 26.

ment, and the wilful placing of an obstacle to the full effects and fruits which it would otherwise produce in the soul.

8. All the effects of the Holy Eucharist are received as soon as the Communion is really consumed, and it is thought by some that it continues to augment grace as long as the species remain, even after consumption; especially this would be the case according to the greater fervour and devotion of the communicant during those few minutes after receiving the Blessed Sacrament.

9. From all that has been said concerning the effects of the Holy Eucharist, we must remain persuaded that whilst an unworthy Communion does so much injury to this Divine Sacrament and to the soul, a good Communion is the greatest act of reverence and devotion towards God, and the most profitable to ourselves. We should therefore have an earnest desire to receive often this Bread of Life, that it may sustain the life of our souls, that it may efface the remnants of past sins and ingratitude, that it may fortify us against our enemies, and enable each one to say by reason of his close union with the Blessed Sacrament: *I live now, no, not I, but Christ liveth in me.*[1]

We may conclude this chapter with the words of the pious Thomas à Kempis:[2]

'Behold, I come to Thee, O Lord, that it may be well with me by Thy gift, and that I may be delighted in Thy holy banquet, which Thou, O God, in Thy sweetness hast prepared for the poor.

'Behold, in Thee is all whatsoever I can or ought to desire. Thou art my Salvation and my Redemption, my Hope and my Strength, my Honour and my Glory.

'Make therefore, the soul of Thy servant joyful this day, because, O Lord Jesus, I have lifted up my soul to Thee.

[1] Gal. i. 20. [2] 'Imitation of Christ,' book iv., chap. iii.

'I desire at this time to receive Thee devoutly and reverently: I would gladly bring Thee into my house, that, like Zaccheus, I may receive Thy blessing, and be numbered among the children of Abraham (St. Luke xix.).

'My soul longs to be nourished with Thy Body; my heart desires to be united with Thee.

'Give Thyself to me, and it is enough, for without Thee no comfort is available.

'Without Thee I cannot subsist, and without Thy visitation I cannot live.

'And therefore I must come often to Thee, and receive Thee for the remedy, and for the health and strength of my soul, lest perhaps I faint in the way if I be deprived of this heavenly food.

'For so, O most merciful Jesus, Thou wert pleased once to say, when Thou hadst been preaching to the people, and curing sundry diseases: *I will not send them home fasting, lest they faint in the way* (St. Matt. xv.).

'Deal now in like manner with me, who hast left Thyself in the Sacrament for the comfort of Thy faithful.

'For Thou art the most sweet refection of the soul, and he that shall eat Thee worthily shall be partaker and heir of everlasting glory.

'It is indeed necessary for me, who am so often falling and committing sin, and so quickly grow slack and faint, by frequent prayers and confessions, and by the Holy Communion of Thy Body, to repair my strength, to cleanse and inflame my soul, lest perhaps by abstaining for a longer time I fall away from my holy purpose.

'For the senses of man are prone to evil from his youth, and unless Thy Divine medicine succour him, man quickly falls to worse.

'The Holy Communion therefore withdraws him from evil, and strengthens him in good.

'For if I am so often negligent and lukewarm now when I communicate or celebrate, what would it be if I did not take this remedy, and should not seek so great a help?

'And although I am not every day fit, nor well disposed to celebrate, yet I will endeavour at proper times to receive the Divine mysteries, and to make myself partaker of so great a grace.

'For this is the principal comfort of a faithful soul, so long as she sojourns afar off from thee in this mortal body, being mindful often of her God, to receive her beloved with a devout mind.

'Oh, wonderful condescension of Thy tender love towards us, that Thou, O Lord God, the Creator and Enlivener of all spirits, shouldst vouchsafe to come to a poor soul, and, with Thy whole Divinity and humanity, satisfy her hunger.

'O happy mind and blessed soul, which deserves to receive Thee her Lord God devoutly, and in receiving Thee to be filled with spiritual joy!

'Oh, how great a Lord does she entertain! how beloved a guest does she bring into her house! how sweet a companion does she receive! how faithful a friend does she accept of! how beautiful and how noble a Spouse does she embrace, who deserves to be loved above all, and beyond all that she can desire!

'Let heaven and earth, with all their attire, be silent in Thy presence, O my dearest Beloved; for whatever praise or beauty they have is all the gift of Thy bounty, nor can they come up to the beauty of Thy name, of whose wisdom there is no end.'

CHAPTER XII.

THE HOLY EUCHARIST A SACRIFICE.

1. What is meant by sacrifice in general.
2. Sacrifice defined in its strict sense and its conditions: (1) As regards the matter. (2) In reference to its principal end. (3) On the part of the minister. (4) On the part of the form.
3. The division of sacrifices: (1) By reason of the different states of the world. (2) The sacrifices of the Old Law divided (i.) by reason of the matter or (ii.) by reason of the form. (3) By reason of the end. (4) By reason of the time.
4. The reason of a sacrifice by the shedding of blood.
5. Remarks on the essential elements of a sacrifice.
6. Sacrifice includes in its notion and essence the destruction or immolation of the victim.

THE Holy Eucharist is not only a *Sacrament*, but also a sacrifice by which we give to God the supreme honour and adoration that is due to Him.

In order to explain the Holy Sacrifice of the Eucharist, it is necessary to give a short explanation of the nature and the necessity of sacrifice in general.

1. By sacrifice in general we understand some visible gift or offering made to God in order to honour and adore Him as our Supreme Lord. *It is an honour due to God alone.* To offer it to any other would be the crime of idolatry; and it is the highest worship which we can offer to God. 'There are two species of the worship due to God alone, adoration and sacrifice, of which the latter is

the greater. Adoration is the personal worship of God, even when domestic or public, as in the Catholic afternoon service. Sacrifice is the public worship of God. We can in private adore God at any time and in any place. Sacrifice, being the public worship of God, requires a church or temple, a priest, an altar, an offering, particular robes, and the presence of a congregation (as a general rule) in whose name and on whose behalf the sacrifice is offered. In adoration we only humble our persons, our souls, and bodies before God; in sacrifice we moreover make Him an offering of something material and tangible. By adoration we offer Him our actions only; by sacrifice we offer Him, not only our actions, but also our very beings.'[1]

2. Sacrifice, taken in its strict sense, is commonly defined, 'An external oblation of a sensible thing, with its destruction or immolation made to God alone by a lawful minister, in acknowledgment of His supreme dominion.'

The following conditions are therefore required for a sacrifice strictly so called:

(1) On the part of the matter there must be a sensible thing, as sacrifice is an external act of religion.

(2) On the part of the principal end, for which it is offered, it must be to God alone, in acknowledgment of His supreme dominion over all His creatures. A sacrifice is an act of *Latria* which can be paid only to God.

(3) On the part of the *minister*, that he be a *priest* ordained to this office. A sacrifice is an act of public worship, and by Divine institution, as well as by the consent of all people, an act of public worship is to be offered by a priest ordained to that office. Under the law of nature—that is, from Adam to Moses—the priests were the *first-born*, as St. Jerome teaches us, according to the tradition of the Hebrews, and the heads of families (*patres familias*); and

[1] 'Explanation of the Sacrifice of the Mass,' by a Catholic Priest.

thus we read that Noe, Abraham and Job offered sacrifices; also others, either by the special appointment or inspiration of God, offered sacrifices, as in the case of Abel and of Jacob.

In the written law from Moses to Christ, the priest belonged only to the family of Aaron, so that to all others of the tribe of Levi the priesthood was forbidden under penalty of death. Whether under the Mosaic Law the heads of families exercised a part of the priesthood of the law of nature, to the extent of offering the Paschal lamb, is disputed. Some think that the Paschal lamb had to be slain by each *pater familias* (head of the family), but others, as Calmet and Bonferius, hold that it had to be killed first by the priest in the temple before it was eaten in the houses.

In the New Law the principal Minister is Christ Himself, and the secondary minister is His lawfully ordained priest.[1]

(4) On the part of the *form* of sacrifice, there should be the destruction or immolation of the thing offered. This is done (i.) in acknowledgment that we are God's creatures, and are as nothing in His sight—that we owe to Him life, breath, and all things; (ii.) to acknowledge that God is so perfect and independent that He does not stand in need of our offerings, and cannot be bettered by them; (iii.) that He is the Master of life and death. The destruction of the offering or victim is the distinctive and indispensable feature of sacrifice, and is consequently found in every kind of sacrifice.[2]

3. *The Division of Sacrifices.*—Sacrifices may be variously divided:

(1) By reason of the different states of the world we have

[1] Haine, 'De Sac. Missæ.'
[2] 'Explanation of the Sacrifice of the Mass,' by a Catholic Priest.

the sacrifices of the law of nature, of the Mosaic or Old Law, and the one sacrifice of the New Law, namely, the sacrifice of Christ on Calvary, and as immolated on the altar in the Holy Eucharist. Of this we have to treat afterwards more fully.

(2) The sacrifices of the Mosaic or Old Law, which were only figures of the sacrifice of Christ, were divided—

(i.) By reason of the matter or the thing offered into (*a*) *hosts* or *victims:* these were animals as appointed by the law, such as sheep, goats, heifers, and the like; (*b*) *immolation*, as when the fruits of the earth were offered, such as bread, salt, incense, etc.; (*c*) *libations*, when liquors were poured out, such as wine, blood, oil, etc.

(ii.) By reason of the form or manner of offering, these were divided into (*a*) *holocausts*, or whole burnt offerings, in which the victim was entirely consumed by fire; (*b*) *thank-offerings*, which were offered to give God thanks for His innumerable benefits; (*c*) *sin-offerings*, which were offered to God to appease His anger, and obtain from Him the pardon of sin, in which part of the victim was consumed by fire, and part set apart for the use of the priests, which they consumed *in atrio*, or in the porch of the temple, according to which rite they were said to eat the sins of the people; (*d*) *peace-offerings*, which were offered to obtain from God those graces and blessings which were needed by His people. In these the victim was divided into three parts: one part was burnt in honour of God; a second part was for the use of the priests, and the third part for the use of those who made the offering.

(3) *By Reason of the End.*—Sacrifices were divided into (*a*) *Latreutic*, which were *specially* offered for the worship of God, and this was done chiefly by holocausts; but they might also be offered for the sins of the people at the same time. (*b*) *Eucharistic*, which were offered in thanks-

giving for the benefits received from God. (*c*) *Impetratory*, which were offered to beseech all blessings and favours, both temporal and spiritual, for which the *peace-offerings* were made. (*d*) *Propitiatory*, which were offered for sins, and to avert the evils consequent on sin; for this the *sin-offerings* were made.

(4) *By Reason of the Time.*—Some were offered daily, both morning and evening (the *juge sacrificium*); some once a year, as the Paschal lamb at the Feast of the Pass-over, and others that were offered at certain solemnities celebrated throughout the year.[1]

4. The author of a work already referred to[2] thus speaks of the nature of the sacrifices since the fall of our first parents: 'If mankind has never sinned, if we had been born into this world as innocent and as holy as Adam was before the Fall, nothing less than sacrifice could have satisfied the debt we owe to God, as the Author of our being, the All-holy, Almighty, Eternal God. By the destruction of the offering men showed that they owed all to God, and were as nothing in His sight. But the shedding of blood is something more. An unbloody sacrifice—for instance, a sacrifice of corn and wine—is such a sacrifice as an innocent creature might make to his Creator. But we are no longer in that blessed state. . . . A bloody sacrifice is, therefore, the offering of sinful creatures to their offended God. Our state was changed: before, we owed to God the homage of our being; now we owe to Him the additional penalty of death. Not only so; we had incurred a debt which nothing we had to give could satisfy. God was angry with us; we were guilty in His sight; we stood in need of forgiveness and reconciliation. How were we to obtain it? In His love and mercy God

[1] Haine, 'De Sac. Missæ.'
[2] 'Explanation of the Mass,' by a Catholic Priest.

provided a remedy. At the very moment when He pronounced on our first parents the sentence of punishment, He told them of a Deliverer to come, for whose sake He would pardon them and their children. This Deliverer was none other than our Saviour Jesus Christ, the Second Person of the adorable Trinity, who was to become man and die for us.'

5. I may add the following additional remarks about sacrifice in general, as to its essential elements. The authors of 'A Manual of Catholic Theology,' quoting the well-known German theologian and apologist, Dr. Paul Schanz, gives a definition and explanation of sacrifice as follows: 'Sacrifice in general may be defined as the offering to God by an authorized minister of an external gift of something of our own, transformed by the consecration of the minister, and thus passing under the dominion of God, who accepts the gift for the santification of the offerer.' The self-sacrifice which lies in the parting with the gift works for the same ends as the sacrifice itself; acknowledgment of the Deity, thanksgiving, atonement, impetration—in short, for the sanctification of man. The Fathers and Schoolmen laid particular stress on the juridical aspect of sacrifices, yet without overlooking the end of sanctification and union with God. St. Augustine sets down as a true sacrifice any work performed in order to unite us with God in holy society. St. Thomas has several definitions or quasi-definitions: 'In the oblations and sacrifices man offered to God things of his own to acknowledge that he held them from God; properly speaking, a sacrifice is something done to give God the honour due to Him, and to appease Him, in order perfectly to unite the spirit of man with God. The term "sacrifice" expresses that man makes something sacred.'

Later the scholastic *aliquid facere circa rem oblatam* (doing

something to the gift (was supplanted by *conficere rem* (to make the gift—Suarez), and this was further explained as *conficere per immutationem* (to make by means of change). Vasquez again narrowed the notion by describing the *Confectio* as *Destructio*, the *Immutatio* as *Demutatio*, *i.e.*, change for the worse, and the *Dominium Dei* as the Divine dominion over life and death. Franzelin and many modern theologians (I should say, most theologians) take the notion of sacrifice to include the following elements: 'Sacrifice is an offering made to God by the destruction or quasi-destruction of some sensible object, such offering having been instituted by public authority to acknowledge God's supreme dominion over all things, and man's absolute dependence on God for life and everything. After the Fall it also expresses a sense of sin for which Divine justice must be satisfied' (Franzelin, 'De Eucharistia de Sacrificio,' Thes. II.). But, as Schanz justly observes, so far as this definition makes it essential to a sacrifice that it should recognise God's supreme dominion by the destruction or quasi-destruction of something, it evidently does not correspond to the notion of sacrifice in the old heathen world, for it implies that sacrifice cannot be offered to inferior deities nor to heroes; nor does it express the meaning of the Jewish sacrifices, for the victim in these sacrifices was not unfrequently killed by the person offering it, and not by the priest. As to the burning on the altar, it was regarded as the means of conveying the victim to God, or, when the fire was kindled from heaven (3 Kings xviii. 38; 2 Paral. vii. 1), it was God's acceptance of the sacrifice. Many of the Hebrew sacrifices may be described as things given to God to secure His favour, or to appease His wrath, or as thank and tribute offerings; but frequently also they meant an act of communion with God, either by means of a feast which God was supposed to share with His worshippers, or

by the renewal of a life-bond in the blood of a sacred victim.[1]

6. To my mind these reasons do not seem to justify the elimination of the element of destruction, real or equivalent, from the essential condition of a sacrifice in the strict sense of the word: (1) Because the pagan or heathen notion of sacrifice was certainly erroneous in many respects. (2) It is not at all certain that amongst the Jews the victim of the sacrifice was killed by any other than the priest or the head of a family, as referred to above with regard to the Paschal lamb. With regard to many Scriptural expressions which apply the term 'sacrifice' to every good work offered to God, we have to understand them as applying to sacrifice in a wide, improper, and figurative sense, and not in its sense as the greatest external act of religious worship. Some of the expressions of the Fathers, *e.g.*, of St. Augustine and St. Thomas, must also be taken in a wide and figurative sense, and attention carefully given to those places where they speak of sacrifice in its strict literal sense according to the commonly accepted definition. *Oblatio rei sensibilis a legitimo ministro facta Deo per realem* (*aut mysticam*) *immutationem ad testandum ejus supremum dominium nostramque subjectionem*[2]—The offering of a sensible thing by a real (or mystical) change by a priest to God in testimony of His supreme dominion and our subjection, or, as the Catechism has it, 'A sacrifice of a victim by a priest to God alone in testimony of His being the Sovereign Lord of all things.' This includes the acknowledgment of God as the Beginning and End of man and of all things, and it professes also our entire dependence on Him both for existence and happiness. And it need not be limited to the expression of God's dominion over life and death, or of

[1] 'A Manual of Theology,' part ii., book vii., chap. v., § 267, vol. ii., pp. 453, 454.
[2] Billuart, 'De Religione,' art. ii.: 'De Sacrificio.'

the Divine power to dispose of all things, or the Divine majesty as exalted above all.

There does not seem to be sufficient grounds for saying that some post-Tridentine theologians have restricted the primary object of sacrifice to the atonement for sin, as stated in 'A Manual of Theology,' vol. ii., p. 200. According to all standard works of theology, its object is *Latreutic*, *Eucharistic*, as well as *Propitiatory*. And the statement that the *transformation by destruction* in a sacrifice has neither historical nor theological grounds is too general. The sacrifices of the Old Law certainly included the notion of the destruction of the victim. The sacrifice of the Cross certainly consisted in Christ giving His life and His blood for our redemption. *He was the Lamb that was slain, worthy to receive power and divinity*, etc.;[1] and *the Lamb standing, as it were, slain in the midst of the throne, and of the four living creatures, and in the midst of the ancients.* And according to the universal teaching of theologians this same notion is preserved in the Holy Eucharist by the mystical separation of the Body and Blood of Christ *vi verborum*. Every sacrifice must have a victim, and victim in a sacrifice can only mean the slaying of a living being, or a person or thing destroyed. The deep and fascinating theologian Sheeben, and the well-known German theologian and apologist, Dr. Paul Schanz, as quoted in 'A Manual of Theology,' are not, I think, in accord with the oldest standard theological authors, and amongst them St. Thomas, in endeavouring to eliminate from the notion and essence of a sacrifice some kind of *destruction* or *immolation* of the victim, either real or mystical.[2]

[1] Apoc. v. 12.
[2] See 'A Manual of Theology,' vol. ii., pp. 200-450 *et seq.*

CHAPTER XIII.

THE SACRIFICE OF THE NEW LAW, OR THE SACRIFICE OF THE MASS.

1. What is meant by the Sacrifice of the Mass
2. The Sacrifice of the Cross continued in the Sacrifice of the Mass.
3. The definition of the Sacrifice of the Mass, and the term 'Mass' explained.
4. The Mass a true and real sacrifice proved.
5. In what consists the essence of this sacrifice as to (1) matter, (2) form.
6. The definition of the Mass as given in 'A Manual of Catholic Theology' not accepted.
7. The meaning or reason of eating the flesh of the victim.
8. How the Mass differs: (1) From the sacrifice of the Old Law. (2) From the Sacrament of the Eucharist. (3) From the Sacrifice of the Last Supper. (4) From the Sacrifice of the Cross.
9. It is the same substantially and really as that of the Cross.
10. The essential points of the Catholic doctrine on the Mass.

1. After speaking of sacrifice in general and the sacrifices of the Law of Moses in particular, we now have to consider the one Sacrifice of the New Law, the Sacrifice of the Holy Eucharist, or the adorable Sacrifice of the Mass.

Christ on the Cross offered up a true and real sacrifice. This is proved from the words of St. Paul to the Ephesians: *Christ hath delivered Himself for us, an oblation and a sacrifice to God, for an odour of sweetness.*[1]

There was the altar of the Cross, Christ Himself was the Victim and the Priest, and He gave forth His Blood for

[1] Eph. v. 2.

our salvation. Not that Christ killed Himself, or concurred either morally or physically with the action of His executioners in putting Him to death; but, in freely accepting death and in freely offering Himself to His Father as an oblation, He fulfilled the office of Priest on Calvary, whilst the executioners were only the instruments which were used in bringing about the immolation of Himself on the Cross. *Oblatus est quia ipse voluit* (Isa. l. 3).

2. The Sacrifice of the Cross is continued in the Sacrifice of the Mass daily offered on our altars. This the Council of Trent explains, and its explanation may be stated in substance as to its meaning as follows: The Almighty power and goodness of God has provided for this by an incomprehensible design which surpasses our weak understandings. He has perpetuated unto the end of the world the self-same great Sacrifice of Calvary, once materially offered for the salvation of mankind. Through His immense goodness, the immolated flesh of the Victim of Calvary is presented to us under the appearance of bread and wine; and it is declared *that whoever refuses to partake thereof shall not have life in Him.*[1] For our Lord being on the point of offering Himself a Victim on the Cross for the redemption of mankind, as His Priesthood was not to cease with His mortal life, He, on the very night on which He was betrayed, instituted and left to His Church a visible and unbloody sacrifice, by which the bloody Sacrifice of the Cross that could be offered but once might be perpetuated until the end of time, and its salutary virtue and efficacy communicated to all mankind for the remission of their sins. Declaring Himself a High Priest for ever according to the order of Melchisedech, He offered up to His Eternal Father the sacrifice of His Body and His Blood under the appearance of bread and wine, and immediately distributed

[1] St. John vi. 54.

them to His Apostles, constituting them and their successors His ministers, to continue to offer up the same sacrifice unto the end of time, by saying, *Do this in remembrance of Me.*[1]

The Mass is therefore a continuation of the Sacrifice of the Cross. It is a true and real sacrifice, the same sacrifice as that of the Cross, from which it differs only in the mode of oblation.

3. The Sacrifice of the Mass may therefore be defined: 'The sacrifice of the Body and Blood of Jesus Christ, really present on the altar, under the appearances of bread and wine, and offered to God for the living and the dead.'

The word *Mass* is derived from the Latin word *mittere* (to send), and has been adopted to signify the Sacrifice of the Eucharist ever since the fourth century, as is evident from the works of St. Ambrose and St. Augustine. Why it is applied from the word *mittere* is not explained by all in the same way. Some say that it is because in this sacrifice Christ is the Host or oblation *sent* up to God; others, that it is because the people *send* up their prayers to God through the ministry of the priests; and others say that the word came to be used from the formula of dismissing or sending away the congregation. In ancient times there was a twofold dismissal: one after the Gospel, when the catechumens were dismissed by the deacon, who turned round to the people after the Gospel, and said: *Ite catechumeni, pœnitentes et indigni;* the second, which is still observed in the dismissal at the end of Mass, by the words *Ite Missa est.*

4. The Mass is a true and real sacrifice. This is defined by the Council of Trent in the words: 'If anyone shall say that in the Mass we do not offer a true and proper sacrifice, let him be anathema.'[2]

[1] Council of Trent, Sess. XXII. 1. [2] *Ibid.*, Can. 1-3

'If anyone shall say that by the words, *Do this in commemoration of Me*, Christ Jesus did not constitute His Apostles priests, and that He did not ordain that they and other priests should offer His Body and Blood, let him be anathema.'

'If anyone shall say that the Sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or a simple commemoration of the sacrifice which was offered on the Cross, and that it is not propitiatory, or that it is not useful to him who communicates; that it should not be offered for the living and the dead, for sins, for the penalties due to them, and for the other needs of men, let him be anathema.'

'There are many arguments from Scripture, and from tradition also, which might be given, but it is sufficient to quote the clear definition of the Church; to this we may add a further proof from the very nature of a sacrifice, the conditions of which have already been given in the preceding chapter. In the Mass we find all that is required for a true and real sacrifice. (1) As regards the *matter*, we have the oblation of a sensible thing, namely, the Body and Blood under the species of bread and wine. (2) On the part of the *end*, this sacrifice is offered to God alone. Although, as the Council of Trent teaches, the Church is accustomed sometimes to offer Masses in honour and in memory of the Saints . . . that, giving God thanks for their victories, it may implore their patronage. (3) On the part of the *minister*. The principal Minister is Christ Himself; the secondary minister is a priest rightly ordained, who offers and consecrates as a public minister in the person of Christ. (4) On the part of the *form*, there is the destruction and the immolation of the Victim, not only *mystically*, inasmuch as under the species of bread, by virtue of the words, there is only the Body, and under the species of wine, by virtue of the words, only the Blood, of Christ. And thus there takes

place a kind of mystical separation of the Body from the Blood, and a representation of the bloody Sacrifice of the Cross, in which there was a real separation of the dead Body from the Blood that was shed forth from it, and consequently a representation of the death of Christ; but there is also a *real* destruction or immolation, not *physical* or in a bloody manner but *moral* and unbloody, inasmuch as Christ, under the species of bread and wine, by virtue of the consecration, receives a new Sacramental existence, by which He cannot in that state fulfil the functions of animal life, and is placed in the immediate way of destruction, as whenever the species are consumed and destroyed, immediately Christ Himself, as to that Sacramental existence, is destroyed.[1]

By the power of the words or, as Bossuet says by the sword of the words, the consecration produces the mystical change in the Victim by *sacramentally* separating the Body and the Blood, and places the Victim on the altar as it were in a state of death, inasmuch as Jesus Christ exercises no movements except those that the sacrificing minister gives Him; and in a way He depends on the species, and loses His Sacramental existence by their destruction.

The learned Franzelin has this thesis: 'We think with Cardinal de Lugo, and a great many later theologians, that the intrinsic form (essence) of the sacrificial act is this: Christ, the High Priest, by the ministry of the priest offering in His name, puts His Body and Blood under the species of bread and wine in a state of food and drink by way of despoiling Himself of the functions connatural to His sacred humanity.' He thus describes the state of the Victim: 'Christ's Body and Blood are present as meat and drink—*i.e.*, as inanimate things; the Eucharistic Body, not occupying space, cannot naturally receive actions from nor

[1] Haine, 'De Eucharistia.'

act on external objects. His sense life is suspended; He lies under the species, as if it were, dead, and subjects Himself through the species, so as to be dealt with at the will of His creatures.'[1] All this refers to the Sacramental existence only, and it cannot be understood to mean that any real change is effected in the Victim, Christ glorified, that would signify anything likened to destruction or death, as Christ now dieth no more.

But as there are many things in the Mass to be considered, such as the offertory, the consecration, and the Communion, it may be further asked, In what does the essence of the Sacrifice of the Mass consist, so that we may distinguish it from the liturgical parts which have been added to it from time to time?

5. The essence of this sacrifice may be considered (1) as to the *matter*—that is, the Victim or the thing offered—and (2) as to the *form* or the *sacrificing action.*

(1) As to the *matter*. This is Christ Himself under the species. But the species do not enter into the essence of the sacrifice, as in that case more would be offered in the Mass than was offered on the Cross; but the species are necessary, not as in any way constituting the sacrifice, but as a condition, without which the Victim would not be sensible.

(2) As to the *form*, or the sacrificing action, the more common and more probable opinion is that the essence of the sacrifice consists in the consecration alone, and of both species; that the Communion is not an essential, but an integral part, without which the sacrifice would exist, but would be incomplete and imperfect. It consists in the consecration, as that alone contains all that is requisite for the sacrifice, and in the consecration of both species, as is proved from the words of Christ, *Do this in commemoration*

[1] *Apud* 'Manual of Catholic Theology,' vol. ii., p. 458.

of Me, as well as from the meaning and tradition of the Church, according to which Christ wished that in the Mass there should be a perfect representation of the Sacrifice of the Cross when the Blood of Christ was separated from His Body, from which death resulted, which distinct representation would not be obtained in the consecration of only one species.

6. The definition of the Sacrifice of the Mass, as given in the 'Manual of Theology,' to wit, 'A sacrifice relative to the sacrifice on the Cross,' does not give a full or clear notion of the Sacrifice of the Mass, neither does it fix the specific difference nor the primary element in the compound, and is, I think, therefore very defective. The opinion that would make the element *relative*, the *form* that gives us the *proper* essence, the true nature, the essential character of the Mass, is not well established, nor very intelligible to the ordinary Catholic mind; and that which says that *the representation of the sacrifice of Christ* is the proper essence of the Sacrifice of the Mass cannot, I think, be sustained in its literal and true sense. Essentially the Sacrifice of the Mass is the very same as that of the Cross, and not a mere representation or commemoration. It is not easy to understand how any *representation* as such can be called the very real thing itself, notwithstanding the careful explanation of this opinion given in the 'Manual of Catholic Theology' (part ii., book vii., chap. v., sect. 267, vol. ii., p. 459).

The sacrifice does not consist in the *offertory*, because that is a preparation for the sacrifice, and because, as the Council of Trent declares, that which is offered in the Mass is the very Body and Blood of Christ, which are not present at the time of the offertory. Neither does it consist in the *Communion*, because the action of sacrifice belongs essentially to the priest, but others can receive Communion,

and also because the Communion is only a participation of the sacrifice already offered, and because the sacrifice is offered in the person of Christ, the principal Minister, and the Communion is for the utility of the recipient. The Communion of the priest, however, belongs to the integrity of the sacrifice; first, because the Sacrifice of the Mass is a peace-offering, and, according to the ancient Law, a participation of the Victim was necessary for the integrity of this kind of sacrifice; secondly, because Jesus Christ communicated His Apostles at the Last Supper when He instituted this Divine sacrifice; thirdly, the Roman Missal, and the constant practice of the Church, prescribe that in the case of the priest at Mass dying after the consecration, or becoming otherwise unable to continue so as to consume the species, another priest, even though not fasting, should continue the sacrifice and consume the species.

7. 'That the flesh of the victim should be partaken of by those who assisted at the sacrifice was commanded by God Himself in revealing to man this rite. It is a universal conviction derived from the primitive revelation made to man, and which has ever existed among all mankind, that by partaking of the flesh of the victim they actually communed with the Divinity. This participation of the flesh of the victim has always been practised by all the nations of the earth.'[1]

'Among the Jews the sacrifice of holocaust, in which alone the whole victim was burnt in acknowledgment of God's supreme dominion over them, and of their total and essential dependence on Him, was accompanied by the offering of a cake, to be eaten as a communion that this indispensable condition of sacrifice might not be wanting.'[2]

[1] See 'A Treatise on the Sacrifice of the Mass,' by a Catholic priest, p. 34.

[2] 'Treatise on the Mass,' *ut supra.*

8. The Sacrifice of the Mass differs *essentially* (1) from the sacrifices of the Old Law, not only in the rite to be observed, but in the Victim offered and the principal Minister. Thus, an essential distinction exists between the Sacrifice of the Mass and the Old Law sacrifices.

(2) The sacrifice differs also, but not essentially, from the Sacrament of the Eucharist. The Sacrament consists in *re permanente*—in a permanent thing—and even in one species, and is ordained for the sanctification of men; the Sacrifice of the Mass consists in *actione transeunte*, namely in the consecration, and of both species, and it is ordained for the worship of God. But they are the same by reason of the Victim offered and of that which is contained in the Eucharist.

(3) It differs only accidentally from the sacrifice at the Last Supper, inasmuch as Christ at the Last Supper was offered as still mortal and a *Viator*, and therefore in a meritorious and satisfactory manner. In the Mass Christ is immortal, and the Sacrifice of the Mass on the part of Christ is not meritorious nor satisfactory, but a new presentation of the merits and satisfaction acquired once for all by Christ's death.[1]

(4) It does not differ *essentially* from the Sacrifice of the Cross, because in both there is the same Victim or Host, and the same principal Minister; but it differs *accidentally* in the manner of offering, inasmuch as Christ on the Cross was offered under the species of His humanity as mortal and passable, and in a bloody, meritorious and satisfactory manner; but in the Mass He is offered under the species of bread and wine, and as immortal, impassible, unbloody; and the sacrifice is not meritorious and satisfactory on the part of Christ, but is said to be so only inasmuch as it applies to us the merits and satisfaction of Christ.

[1] I shall explain afterwards the sense in which it is said to be satisfactory.

9. It is, however, one and the same sacrifice as that of the Cross, according to the teaching of the Council of Trent.[1]

'In the Sacrifice of the Mass is contained, and immolated, in an unbloody manner, the same Jesus Christ Who once offered Himself a bloody Victim on the altar of the Cross; in the Mass the Victim is the same, and the principal Priest is the same as on the Cross, the only difference being in the mode of oblation. The merits or fruits of the bloody Sacrifice of the Cross are abundantly imparted to our souls by the unbloody Sacrifice of the Mass.'

The Mass is, therefore, a continuation of the Sacrifice of the Cross to enable us to partake of the great Victim of Calvary. This sacrifice was first offered in the institution of the Holy Eucharist, then consummated on the Cross and perpetuated before the mercy-seat in heaven and on the altars of the Church on earth.

Accordingly the pious À Kempis says: 'As often as we repeat this mystery and receive the Body of Christ, so often is the Sacrifice of the Cross renewed, and we are made partakers of the merits of Christ's Passion and death; for the charity of Christ is never diminished, nor is the greatness of His propitiation ever exhausted. As often, therefore, as we assist at the Mass, it ought to appear to us as great, new, and delightful as if Christ, that same day, first decending into the Virgin Mary's womb, had been made man, or that, hanging on the Cross, He was suffering and dying for the sins of the world.'[2]

10. I may here subjoin the explanation of the essential points of the Catholic doctrine on the Mass as given in the Vindication of the Bull on Anglican Orders by the Bishops of England, n. 12: 'The Mass, according to Catholic doctrine, is a commemoration of the Sacrifice of the Cross, for as often as we celebrate it we show the Lord's death till

[1] Council of Trent, Sess. XXII., cap. ii. [2] Book iv. 2.

He come. At the same time it is not a bare commemoration of that other sacrifice, since it is also a true sacrifice: its Priest, Jesus Christ, using the ministry of an earthly representative; its Victim, Jesus Christ, truly present under the appearances of bread and wine; its sacrificial offering, the mystic rite of consecration. And it commemorates the Sacrifice of the Cross because, whilst its Priest is the Priest of Calvary, its Victim the Victim of Calvary, and its mode of offering a mystic representation of the blood-shedding of Calvary, the end also for which it is offered is to carry on the work of Calvary by pleading for the application of the merits consummated on the Cross to the souls of men. It is in this sense that the Mass is propitiatory To propitiate is to appease the Divine wrath by satisfaction offered, and to beg mercy and forgiveness for sinners. The Sacrifice of the Cross is propitiatory in the absolute sense of the word. But the infinite treasure of merit acquired on the Cross cannot be diminished or increased by any other sacrifice. It was then offered once and for all, and there is no necessity for repeating it. That plenitude, however, of merit and satisfaction by no means excludes the continual application of such merit and satisfaction by the perpetual Sacrifice of the Mass. Thus, the Sacrifice of the Mass is also propitiatory. And as, according to the Catholic doctrine, even the dead in Christ are not excluded from the benefits of this sacrifice, we call the Mass a propitiatory sacrifice for the 'living and the dead.'

'Such being our doctrine of the Eucharistic sacrifice, its essential dependence on the doctrine of the Real Objective Presence is manifest. For if there were no power in the words of consecration to make the true Body and Blood of Christ really and objectively present on the altar, we should not have on our altars the Victim of Calvary, and without its Victim the sacrifice could not subsist.'

CHAPTER XIV.

THE EFFECTS AND FRUITS OF THE SACRIFICE OF THE MASS.

1. The four principal effects of the Sacrifice of the Mass explained.
2. A sacrifice of adoration.
3. A sacrifice of thanksgiving.
4. A sacrifice of propitiation and satisfaction.
5. A sacrifice of impetration.
6. The manner in which the Mass produces its effects: (1) In general. (2) In particular.
7. The fruits of the Holy Sacrifice of the Mass: (1) The general fruit. (2) The special fruit. (3) The most special fruit.
8. The value of the Holy Sacrifice and its virtue.
9. From whence comes the limitation of the fruits of this sacrifice.
10. Those for whom the Mass may be offered.
11. Practical conclusion.

1. THE principal effects of the Holy Sacrifice are four in number, resulting from the fact that it is a sacrifice of *adoration*, of *thanksgiving*, of *propitiation*, and of *impetration*.

These are the four indispensable duties which we owe to God as our Sovereign, our Benefactor, our Judge, and the Source of all our good.

'Inasmuch as He is the supreme Ruler of heaven and earth, we are obliged to acknowledge His supreme and inalienable dominion over us, and our total and essential dependence on Him, which duty we perform by *adoration*.

Inasmuch as He is our Benefactor, we are bound to manifest our deep sense and gratitude for numberless blessings, favours, mercies, benefits, and graces which we are continually receiving from Him; this duty we perform by *thanksgiving*. Inasmuch as He is our Judge, it behoves us to appease His wrath, which we are continually incurring, by our sins; this we do by *propitiation*, in which satisfaction is included. And inasmuch as He is the Source of all our good, it is to Him alone that we should have recourse in all our necessities, spiritual and temporal; and this we do by *impetration*.

'Under the Mosaic dispensation there were four kinds of sacrifices, corresponding with the four great duties which we owe to God, viz., Holocausts, Sin-offerings, Thank-offerings, and Peace-offerings; whereas in the New Law the Sacrifice of the Mass answers all the ends and purposes of these four kinds of sacrifice, and in an infinitely superior manner—nay, in a manner worthy of God.'

'Thus by means of the Mass we are enabled to offer up to God the highest adoration, the most acceptable thanksgiving, the most powerful propitiation for our sins, and the most effectual impetration for obtaining all our wants, spiritual and temporal.'[1]

2. It is a sacrifice of adoration (*Latreutic*), and by it we satisfy that first most important duty which we owe to God. We offer up to Him His own Divine Son, immolated on the altar for us; wherein He humbles Himself even to a Sacramental death, in order by this mystical death to render to Him that Glory and honour which becomes infinite through the infinite merits of the Victim. In assisting devoutly at Mass, and in offering to God this Divine sacrifice in union with Jesus Christ, we make to Him an offering infinitely more pleasing than that which we could render by

[1] 'Treatise on the Sacrifice of the Mass,' *up supra.*

presenting to Him all the homages of Mary and of all the Angels and Saints together. It should be for us a subject of great consolation to be able by means of this sacrifice to honour God in the manner worthy of Him, and in which He deserves to be honoured.

3. *The Mass is a Sacrifice of Thanksgiving.*—By it we can render to God thanks for all the benefits which we have received, and which we each day receive from Him. These benefits are innumerable, both in order of nature and in the order of grace. We offer up in the Mass a thanksgiving which is a sufficient return for all we have received, inasmuch as it is Jesus Christ Himself Who is offered, with all the merits of His sacrifice. And in offering the Mass we hereby fulfil in the most perfect manner possible the duty of thanksgiving. This holy sacrifice was instituted, says St. Irenæus, in order that we might not be ungrateful towards God.

4. *It is a sacrifice of propitiation* and satisfaction ; that is to say, it is offered to God to appease and satisfy His Divine justice for the sins which we have committed. In the Mass is offered *the Lamb of God that taketh away the sins of the world*, Whose Blood cries to heaven, not for vengeance like the blood of Abel, but for grace and pardon Jesus Christ Himself declares by the words which the priest repeats each time he celebrates Holy Mass : *This is My Blood shed for you and for many unto the remission of sins.* It is expressly defined by the Council of Trent[1] that this is not only a sacrifice of praise, but also of propitiation, for in it is offered a Victim of expiation for the whole world and for the souls of all men.

'The propitiatory bearing of the Eucharistic Sacrifice on sin requires a special explanation. The Council's doctrine on justification shows that in the present order of things

[1] Conc. Trid., Sess. XXII., Can. 3.

there is no other ordinary means of immediate sanctification than the personal acts of the sinner (*ex opere operantis*) or the efficacy of the Sacraments (*ex opere operato*). Hence the Eucharist, as a sacrifice, is not appointed to be a vehicle of habitual grace; if it were, it would be a Sacrament of the New Law. On the other hand, the Universal Church proclaims aloud that the Eucharist is a "propitiation for sins." To reconcile the two statements, the latter must be taken to imply, not that the Mass imparts *immediate* sanctification, but that it propitiates God, Who, favourably looking down upon the sinner, brings him to repentance and justification by the ordinary means. Such is the doctrine of the Council of Trent. The sacred Synod teacheth that this sacrifice is truly propitiatory. . . . For God, appeased by its oblation, grants grace and the gift of repentance, and remits crimes, and even the greatest sins.[1] Although the reference here is chiefly to mortal sin, we may apply the same principle to venial sins. These also are remitted *ex opere operato*, inasmuch as the Divine justice, appeased by the sacrifice, does not punish venial sins by a withdrawal of grace, but continues to supply sufficient help to avoid mortal sin and to repent of venial sin."[2]

5. *It is a sacrifice of impetration*—that is, a sacrifice by means of which we may obtain from God all graces and favours that are necessary and useful, both for soul and body, all temporal and spiritual benefits. Hence St. Jerome says: 'There is no doubt that the Lord grants us all graces which we ask from Him at Mass, provided that they be useful for us; and, what is still more wonderful, He very often grants of Himself favours which we do not ask.'

In the Mass Jesus Christ prays for us Himself, and He is all-powerful with His heavenly Father.

[1] Conc. Trid., Sess. XXII., cap. ii.
[2] See 'Manual of Catholic Theology,' part ii., chap. v., § 266.

The venerable Father Avila used to exclaim, 'Oh, how happy I am during Holy Mass! Let my wants be never so great, if I can only celebrate Holy Mass I shall receive aid: for when I have Jesus Christ before me on the altar, I obtain all that I wish or desire.'

'The Holy Mass gives to God the greatest honour that can be given to Him; nothing so much weakens the power of Satan, or imparts the greatest relief to the souls in purgatory. It is the most powerful means of appeasing the wrath of God against sinners, and it imparts to mankind the greatest spiritual advantages during this life' (St. Alphonsus).

Thomas à Kempis says: 'While the Mass is being offered up, the Holy Trinity is honoured and praised; the angels are rejoiced; the Church is edified, and receives help and grace; sinners obtain repentance and pardon; the souls in purgatory obtain refreshment and rest, and those who offer up the sacrifice, together with those who worthily assist thereat, obtain a powerful remedy against their daily sins and infirmities.'

6. It may here be asked, In what manner does the Sacrifice of the Mass produce these different effects?

(1) Generally speaking, it causes its effects *ex opere operato*, as theologians say—that is, by virtue of the act itself, independently of the dignity and devotion of the minister, and of the person for whom it is offered; but if it be offered with due devotion and the proper dispositions, then it produces its effects *ex opere operantis* as well, in the same manner as any good work will do.

(2) Speaking of the effects in particular, those which regard God, such as the Latreutic and Eucharistic effects, it causes *ex opere operato* immediately and infallibly. But the effects that regard us it causes *ex opere operantis*, some

immediately, others *mediately*, some *infallibly*, others *not infallibly*.

Thus (i.) it causes the remission of sins only *mediately*, and it causes in this manner the remission, not only of mortal sins, but also of venial sins, by moving God to grant the grace of repentance to the sinner.

The Council of Trent[1] teaches that the Lord, appeased by this sacrifice, imparts grace and the gift of repentance, remits sins, and even the greatest crimes.

The Holy Sacrifice also augments sanctifying grace in an *intermediate* manner; that is to say, it confers actual graces which enable us to perform good works through which an increase of sanctifying grace is merited.

(ii.) On the contrary, it causes *immediately* actual graces, freedom from evils and calamities, both public and private, and all temporal blessings that are impetrated, and may be conducive to our salvation. In like manner, it *immediately* operates, or effects the remission of the temporal punishment due to our sins.

(iii.) The satisfactory effect for the just, both in regard to the living and the dead, is also *infallible*. Not that all punishment is remitted by one sacrifice. In the case of the living, the remission of temporal punishment is according to the measure of their dispositions; and in the case of the dead, the remission is granted according to the measure determined by Divine justice and wisdom, and therefore the Council of Trent says that the souls in purgatory are helped, not liberated, by the Holy Sacrifice of the Mass.

(iv.) The *propitiatory* and *impetratory* effects are not infallible, because the remission of sins, the increase of grace, and other spiritual and temporal goods, are not infallibly granted, as it often happens that on the part of the

[1] Council of Trent, Sess. XXII., cap. xi.

person for whom the favours are asked there may be an obstacle in the way of God's grace. We must, however, except actual grace, which in a measure is always granted, from which we may conclude that satisfaction for the dead is more certain than impetration for the living. Nevertheless, it is better to have Masses said for ourselves when we are still alive than after our death, for before all things it is important to secure a happy death.

As soon as the sacrifice is completed—that is, as soon as both species are consecrated—according to the common opinion of doctors, it confers the graces which are infallibly produced—that is, the *latreutic* and eucharistic effects, and the *satisfactory*, both for the living and the dead. The other effects, namely, the *propitiatory* and *impetratory* ones, are not always immediately given, because there may be an obstacle in the way, or some reason for delay.

7. *The Fruits of the Sacrifice of the Mass.*—After treating of the effects of this sacrifice, we have to explain what is meant by *its fruits*. The fruits of the Mass are its effects as applied to us—that is, the *expiatory* effects for sin, the *satisfactory* for the remission of the penalties due to sin, and the *impetratory* for obtaining spiritual and temporal blessings.

The fruit of the Mass is threefold: *general*, *special*, and *most special*. (1) The *general* fruit is that which comes from the Sacrifice of the Mass, inasmuch as it is offered by the priest in the person of Christ for the benefits of the whole Church, and all the faithful living and dead, especially those who assist at Mass, or who serve, sing, or in any other way co-operate with him who offers the Mass. As this fruit is applied by Christ, Who is the principal Minister, no one can be excluded from it without a sin against charity and justice. (2) The *special* fruit is applied by the priest as the minister of Christ for the person or intention for which

the Mass is offered. (3) The *most special* is reserved to the priest himself who celebrates; and even when he applies the Mass for others, this most special fruit is always reserved to himself, and it is more probable that it does not benefit any other person.

The nature of the Eucharistic Sacrifice entitles us to distinguish three degrees in the distribution of its fruits:

(1) The priest, as minister and delegate of Christ, offers the sacrifice for the Church as a whole, and consequently for all its members, and indirectly also for such as are only members *in potentia*. The good resulting from this application is aptly termed *fructus generalis*.

(2) According to the universal practice, based upon the general rule, that works of satisfaction and prayers may be applied to others, the priest applies the fruit of this sacrifice to certain specified persons, either living or dead. This special intention carries with it the *fructus specialis*. It confers upon those persons all the fruits of the sacrifice which do not belong either to the Church as a whole or to the person of the sacrificing priest.

(3) The personal benefit to the priest is called *fructus specialissimus* because it is the most specialized of the three. It arises from the sacred function itself, in which the priest acts as another Christ and partakes of the sacred Victim. The faithful who take part in the celebration by their presence and intention likewise gather a special fruit analogous to the *fructus specialissimus* of the priest (Suarez, disp. 79, *apud*; 'A Manual of Catholic Theology,' part ii., book vii., chap. v., sect. 266).

8. The value of this Holy Sacrifice and its virtue are infinite. God receives infinite adoration and thanksgiving through it, but in the actual application of its fruit to us it is finite, as appears from the practice of the Church and the common understanding of the faithful who offer the

Mass frequently or have it offered for one and the same thing and one and the same person.

9. From whence comes this limitation of the fruit of the Mass admits of a twofold explanation.

According to some, it may be accounted for on the part of the limited capacity of the souls for which it is offered; so that if you could suppose it to be offered for ever so many men, and that these men were infinitely capable, it would produce that infinite fruit. In this opinion the sacrifice offered for many persons would profit each particular one as if offered solely for him; but the priest could not satisfy many intentions for which he has received a stipend, by one Mass, as this is condemned by Alexander VII.: *Non est contra justitiam pro pluribus Sacrificiis stipendium accipere, et Sacrificium unum offere.* The stipend is not given for the fruit of the Mass, but for the support of the priest and to procure the things requisite for the altar and for Mass.

Others say that the limitation of the fruits of the Mass is derived from the will of Christ Himself, Who wishes that the sacrifice, as often as it is offered, should produce only a certain and limited fruit; and consequently, as the fruit is finite, the more it is extended to many, the less is the fruit received by each, and therefore if offered for many it will profit each less than if offered for one alone. From which, however, it does not follow, they say, that if many hear Mass, or assist in serving the priest who offers Mass, they receive each less of the general fruit, for as each offers with the priest, the oblations are multiplied, and with them the fruit.

Since both opinions are probable, in practice the priest usually intends to apply the fruit of the sacrifice to all, both living and dead, as far as this is possible without prejudice to the person for whom the Mass is offered by reason either of stipend, of benefice, or of promise.

10. In regard to those for whom Mass can be offered, we must consider it in reference to the *living* and the *dead*. It can be offered for everyone living provided there be no special prohibition of the Church. It is forbidden to offer the Mass directly and by name (1) for *those excommunicated* and to be avoided as such; (2) for heretics; (3) for schismatics. But Mass may be offered indirectly for them, namely, for their conversion; it is not lawful to mention them expressly by name unless by dispensation. But they may be privately prayed for in the *Memento*. In regard to the dead, it can be offered for the souls in purgatory, and this is defined *de fide* by the Council of Trent. On the other hand, it cannot be offered for the damned, since it cannot benefit them either by the remission of their sins or by the mitigation of their sufferings, because out of hell there is no redemption. Nor can it be offered, properly speaking, for the blessed in heaven, but only in honour of the Saints and *to obtain their intercession with God*, as the Council of Trent says.

For non-Catholics and those to whom ecclesiastical burial is denied Mass cannot be applied. Otherwise there would be a contradiction; for the public suffrages form part of the ecclesiastical burial service. There is, however, nothing to prevent the priest praying privately for them in the *Memento;* and also people may have Mass said for the souls in purgatory, intending the fruit to be applied to particular souls there, even though they may not have belonged to the body of the faithful whilst living.[1]

11. *Conclusion.*—I may conclude this treatise on the Holy Eucharist by the following practical application taken from a volume entitled 'The Means of Grace': 'If there is anything for which man should be thankful to God, it is certainly for the institution of the Blessed Sacrament; but

[1] See Haine's 'Elementa Theologia de Eucharistia.'

we are thankful only when we make a right use of the sacred mystery, as was the intention of Christ that we should do so.

'It exists for the purpose of being to us a Sacrament, a food, and a sacrifice.

'As a Sacrament we should regularly visit it and adore it on the feasts established in its honour, at Benediction, on Holy Thursday, during the Forty Hours' Exposition, on Corpus Christi. Although with our bodily eyes we see but the forms and appearances, faith and the words of eternal truth teach us that Jesus Christ Himself, both as man and God, is concealed under those forms and appearances. Though human reason may pretend to be ashamed of this mystery, our heart revels in holy joy and pure love because it feels the presence of God.

'As a sacrifice you should be present at it often—if possible, daily—and there contribute to the sacrifice all that you have. It is indeed the same sacrifice that was offered on the Cross of Calvary to the Eternal Father, with this difference—that there it was a blood sacrifice, while here it is offered in an unbloody manner. Place yourself in spirit for a moment under the Cross of the dying Saviour. What solemn feelings pervade your soul as you see your Lord and God bleeding and dying for your sake! The same sentiments should animate you when at Holy Mass; for there, too, is Christ, Who every day offers Himself up to the Eternal Father for our sins.

'As celestial food you should receive the Blessed Sacrament often, with due preparation; for it is in truth the nourishment of your soul, and your safest pledge for eternal happiness. How much labour, effort, and care a man will undergo for his temporal success! How he longs for money, property, and honour! Oh that you had a similar longing, a similar fondness, for your Saviour in the Blessed

Sacrament! What more could God do to show you how tenderly He loves you, how earnestly He desires your happiness? How, then, will you excuse yourself if you slight the love of your God by neglecting frequent Communion, and thus fail to secure grace—fail to secure your eternal salvation? Oh, do not slight Jesus Christ in your lifetime, that He may strengthen you at your death-hour, and deal gently with you on your judgment-day.'

THE SACRAMENT OF PENANCE.

INTRODUCTION.

1. The place occupied by Penance in the order of the Sacraments.
2. The meaning of the word *penance.*

1. THE Sacrament of Penance occupies the fourth place in the order of Sacraments. Not that this place has been given or assigned to it in consideration of its dignity or excellence, but according to established usage adopted by the Council of Trent in the classification of the Sacraments.

It is not, however, without reason that this place has been assigned to it, because according to the end for which the Sacraments were instituted the fourth place is appropriately given to the Sacrament of Penance. By Baptism the soul is born into the supernatural life; by Confirmation it is developed and strengthened in that life; by the Eucharist it is sustained and nourished in it; and after this we rank that Sacrament which was instituted to repair and restore that life when it is injured or destroyed by sin, and which revives in us once more the life of grace. This is the Sacrament of Penance, and as we know that few persevere during the whole course of life in their baptismal innocence, we may conclude at once the necessity

and advantage of this Sacrament, and consequently the duty of understanding it in all its parts, so that it may benefit our souls in the manner intended by our Lord in its institution.

2. The word *penance* is derived from two Latin words—*pœnam tenere*, to retain, or be in pain, and it expresses the action of one who laments or bewails the fault which he has committed. It imparts not only the idea of sorrow—as sorrow for every evil that happens does not always imply *penance* or *repentance*—but it involves the idea of sorrow joined with the idea of a personal fault, so that sorrow and suffering far our personal faults are involved in the notion of repentance.

'Pœnitet, et facto torqueor ipse meo' (Ovid. de Ponto, L. I., eleg. l., v. 60).

Ecclesiastical writers and Catholics in general employ the word 'penance' to designate three distinct things; first, the virtue of penance; secondly, the Sacrament of Penance; and thirdly, the penance imposed by the priest in the sacred tribunal which is the third part of the Sacrament, and is called Satisfaction.

We may here devote an instruction to the virtue of penance before explaining the Sacrament, as there are things which have to be considered in connection with this virtue that help to the understanding of the dispositions required for the Sacrament, and also because the virtue is the means of obtaining salvation when a sinner cannot receive the Sacrament.

CHAPTER I.

THE VIRTUE OF PENANCE OR REPENTANCE.

1. The virtue of penance defined and explained.
2. The necessity of the virtue of penance: (1) *Necessitate medii*, and (2) *Necessitate præcepti*.
3. Sufficient grace always offered to sinners to enable them to repent.
4. Danger of delaying repentance.
5. The effects of the virtue of penance: (1) The remission of the guilt of sin: four conclusions derived from this. (2) The remission of the punishment due to sin. (3) The recovery of virtues and the revival of merits.
6. Conclusion from the doctrine of the effects of penance.

1. THE virtue of penance, as defined by St. Gregory, is a virture or habit which inspires us with sincere sorrow for our sins, together with a firm resolution of not committing them again and making satisfaction for them to God.

Penance is a special virtue, and distinct from all other virtues, inasmuch as it has a distinct object, namely, the reparation of an offence offered to God, by interior sorrow of heart and corporal penalties. The acts of this virtue are contrition, confession, and satisfaction. Contrition alone is its first and essential act.

The virtue of penance may be taken *generally*, as it is simply a *moral virtue*, or specially, as it is a *Christian virtue*. As a moral virtue penance inclines us merely to sorrow for sin, with a resolution of amendment, and as a Christian virtue it may be defined: 'A moral infused virtue

inclining a man to repair the injury done to God by sin.' And its act is described by the Council of Trent: 'A hearty sorrow and detestation for the sin committed, with a resolution not to sin again.' It is said to be infused, inasmuch as it is supernaturally given by God in the act of justification, although before justification the act of penance is elicited through the actual grace then moving the soul, and supplying for the habit which it introduces.

It is a supernatural virtue, because it is beyond the power of nature, and is the effect of the grace of the Holy Ghost, according to the words of the prophet Jeremias: *Convert me, and I shall be converted, for thou art the Lord my God.*[1] By the exercise of this virtue we are sanctified and justified, and this cannot be of our own strength, but through the supernatural grace of God. This the Council of Trent has expressly defined: 'If anyone shall say that without the preventing grace of the Holy Spirit and His aid a man can believe, hope, love or repent as he ought to do, in order that the grace of justification may be conferred on him, let him be anathema.'[2]

2. *The Necessity of the Virtue of Penance.*—The Council of Trent teaches[3] that penance or repentance is necessary *for all men who in any age have stained their souls with mortal sin*, in order to recover grace and justice.

(1) It is necessary as an *indispensable requisite* (*necessitate medii*) to obtain the remission of sins. *Unless you do penance*, says our Divine Saviour, *you shall all likewise perish.* This is also clear to reason, because it can never happen that God will remit the offence offered to Him by sin without a change of will on the part of the sinner; otherwise a sinner remaining such would be loved and rewarded by God; he would be at the same time a friend

[1] Jer. xxxi. 18.

[2] Council of Trent, Sess. VI., Can. 3.

[3] Sess. XIV., cap. iv.

of God and obstinate in his sin, which is impossible. The offence of mortal sin arises from the fact of the human will turning away from God by a conversion to some changeable and earthly good; hence for the remission of such an offence it is necessary that the will be again turned to God with a detestation of the sin and the resolution of amendment, and in this the virtue of penance consists.

(2) It is also necessary by force of a precept (*necessitate præcepti*), obliging either by *itself* or by *accident* all who have committed mortal sin. This precept obliges *of itself* (*per se*) in the hour, or when in the mortal danger of death, or of perpetual loss of reason. Although attrition with the Sacrament is sufficient to obtain the remission of sin, and although one is not, strictly speaking, in such a case, namely, when the Sacrament can be received, bound to contrition, which is the act of repentance, contrition is to be advised in the same way as an act of charity at that hour and in such danger.

It is not certain when and at what time it obliges during life *of itself*. It is certain that it does not oblige as soon as sin is committed, or as often as it is remembered, because in such a case a man would be always justified before going to confession.

It obliges *per accidens* whenever another precept becomes obligatory, which cannot be fulfilled without the state of grace, and consequently without repentance.

3. We must not suppose that sinners, even obdurate ones, are denied at any time sufficient grace to repent. According to time and place, grace, at least mediately sufficient, is offered to them to enable them to repent, as it is said in the Epistle of St. Peter: *The Lord delayeth not His promise as some imagine, but beareth patiently for your sake, not willing that any should perish, but that all should return to penance.*[1]

[1] 2 St. Pet. iii. 9.

God often invites all to salvation and repentance, and therefore we must suppose grace to be offered according to His invitation, otherwise salutary repentance would not be possible. And it is especially said to the obdurate in the Epistle of St. Paul to the Romans: *Despiseth thou the riches of His goodness and patience and long-suffering? Knowest thou not that the benignity of God leadeth thee to penance?*[1]

Grace is said to be *mediately* sufficient, in the sense of the words of the Council of Trent: 'God, by ordering, advises that you do what you are able, and asks that which you cannot do, and He helps so that you may be able to do it'—*Deus jubendo et facere quod possis, et petere quod non possis et adjuvat ut possis.*

4. By this teaching I do not wish the delay of repentance to be encouraged, for against such delay we have several strong admonitions given by God Himself. Thus in the words of Ecclesiasticus, the sinner is told: *Delay not to be converted to the Lord, and defer it not from day to day. For His wrath shall come on a sudden, and in the time of vengeance He will destroy thee.*[2] And St. Gregory tells us that God, Who has promised pardon to the penitent, has not promised to-morrow to the sinner.

There is danger in delay, for God may sometimes refuse His grace to the hardened sinner, as in the case of Antiochus, and one who rejects God's grace during life may want it at the hour of death, and, in just punishment for past ingratitude, he may not have the strength or will to correspond to it, even though that grace which is indeed sufficient may be offered to him. Sinners who put off their conversion until the hour of death are not likely to change their wills then. If when in health and in the enjoyment of the full possession of their senses they did not wish to give up sin, how can they do so when their minds and ideas are troubled and

[1] Rom. ii. 4. [2] Ecclus. v. 8, 9.

confused? It is true that when the soul of the sick person is too much occupied with its sufferings it is but little capable of detesting sin, which it always loved, and of loving God, of Whom it seldom or never thought.

We should therefore during life think of repentance, that we may receive into our souls its effects and fruits.

5. The effects of this virtue are: (1) The remission of the guilt of sins. (2) The remission of the punishment due to sins. (3) The recovery of virtues and of *lost* merits.

Let us explain these effects more fully. The first effect of the virtue of penance is the remission of sins.

(1) This virtue can obtain the forgiveness of all sins. Every sin of this life can be blotted out by repentance. Because if this were not the case, it would be either because a man could not repent of his sin, and thus free-will would be taken away and the power of grace would be injured; or because penance could not wipe out sin, and this would be repugnant to the Divine mercy, and derogatory to the power or efficacy of Christ's Passion.

As to mortal sins, repentance must be universal or extend to all; but for venial sins it is not necessary that it extend to all in order to obtain the forgiveness of any one of them, but particular repentance for some, or for even one, is sufficient to obtain their remission, though the others may remain; as a consequence of this we have to conclude—

(i.) That one mortal sin cannot be forgiven without another. All or none in this case; because no mortal sin can be remitted without the infusion of grace and without true repentance, and every mortal sin is incompatible with the state of grace and repentance.

(ii.) One venial sin can be remitted without another—at least, in a just man; because a venial sin does not exclude an act of grace by which other venial sins can be forgiven.

(iii.) A mortal sin can be remitted without the remission of a venial sin; because the virtue of charity and the grace of God can exist in the soul together with venial sin, which is opposed only to the fervour of charity.

(iv.) A venial sin cannot be forgiven without mortal sin being forgiven at the same time—that is, when both exist in the soul. The reason is because for the remission even of venial sin some act of grace is required which is not to be found in the soul stained with mortal sin.

(2) The second effect of repentance or the virtue of penance is the remission of the punishment due to sin. According to the teaching of the Council of Trent, when by grace the guilt of sin is taken away, as a consequence the eternal punishment is taken away also; because the soul becomes reconciled and united to God by His grace, and cannot therefore be amenable to eternal punishment; but some temporal punishment may remain. This is the will of God, as to the temporal punishment remaining, in which His justice and His clemency shine out. His justice, which ordains that, in a way different from reconciliation by Baptism, the sinner, who after having received the gifts of the Holy Ghost falls away, has to be reconciled, inasmuch as he has knowingly violated the temple of God and grieved the Holy Spirit. It is also in accordance with the Divine clemency that some temporal punishment remain, lest our sins being forgiven without any satisfaction on our part, we might come to regard them as light, and fall more easily into graver faults.[1]

The guilt of sin being taken away, it often happens that the dispositions caused by previous sinful acts may remain; these are called the remnants (*reliquiæ peccati*) of sins; they are always weakened and lessened when the sin is taken away, but they themselves are not taken away all at

[1] Conc. Trid., XIV., cap. viii.

once; it sometimes happens that they are removed entirely by the *Divine grace* which is specially conferred in the Sacraments of Penance, the Eucharist and Extreme Unction; also they are removed gradually by the human acts contrary to them: acts of the opposite virtues remove the dispositions to vices.

The sins once forgiven by the virtue of penance never return, but remain always pardoned; because the work of God cannot be made void by the work of man, and the remission of former sins is the work of the Divine mercy, which cannot be destroyed by man's subsequent sin.

But by reason of greater ingratitude on the part of the sinner, his falling again after receiving pardon aggravates the sin. It is not, however, a distinct sin, unless he directly contemns the benefit of the pardon by being sorry for having repented, in which case it should be expressly confessed.

(3) The third effect of the virtue of penance or repentance is the recovery of virtues and the revival of merits.

The infused or supernatural virtues, lost by mortal sin, are restored by repentance. The reason is because the remission of mortal sin cannot be effected except by the infusion of sanctifying grace; but the infused virtues are always associated as companions with grace.

Also the meritorious works deadened by mortal sin revive by repentance; because the works performed in charity are not abolished entirely by God, but remain in His acceptance; but man impedes their reward by his sin, and as soon as the impediment placed in the way by man is removed by repentance, God fulfils His part by rewarding these works.

As to the degree in which grace and the virtues are recovered and the merits revive, there are various opinions. Two opinions amongst others may be specially mentioned.

The first opinion holds that the virtues, together with grace, are restored, and the merits revive in greater or less degree, according to the present dispositions of the penitent—that is, according as repentance is more intense or more remiss—and consequently sometimes in a greater, sometimes in an equal, and sometimes in a lesser, degree than before the sin.

The second opinion holds that they are restored and revive in the very same degree as before the sin; and something more is to be added to that according to the present disposition of the penitent; and therefore they always return in an equal, and even in a greater, degree after than before repentance.

I may say that I consider this second opinion more satisfactory, as it seems to convey the meaning of the manner in which God receives penitents, and His great love for penitent souls. Leaving the ninety-nine sheep, He seeks the one that was lost, and, having found it, brings it home with all those marks of kindness mentioned in the parable.

6. From the above doctrine concerning the effects of the virtue of penance, it follows:

(1) That by repentance the soul recovers its principal dignity, by which it is numbered amongst the children of God by grace; it does not, however, recover its secondary dignity, namely, *innocence*.

(2) Man after repentance is often prohibited from recovering his ecclesiastical dignity.[1]

[1] See 'Tractatus de Pœnitentia,' by A. B. Van der Moeren.

CHAPTER II.

THE SACRAMENT OF PENANCE CONSIDERED IN ITSELF (SECUNDUM SE).

1. Penance a Sacrament of the New Law: (1) A sensible sign. (2) Productive of grace. (3) Instituted by Christ.
2. The power of forgiving sins was conferred by Christ on His Apostles and their successors.
3. The matter of the Sacrament of Penance: (1) The remote matter. (2) The proximate matter.
4. The *form* of this Sacrament.
5. Whether a conditional form is lawful or valid.
6. The necessity of the Sacrament of Penance.
7. Effects of this Sacrament: (1) Sanctifying grace. (2) Actual and Sacramental grace. (3) Peace and serenity of conscience.
8. The Sacrament of Penance quite distinct from the Sacrament of Baptism.
9. Dr. Lingard's remarks on the Sacrament of Penance.

UNDER this head we may treat (1) of the essence, (2) of the matter, (3) of the form, (4) of the necessity and effects, (5) of the iterability, of the Sacrament of Penance.

1. Penance is a Sacrament of the New Law, instituted by Christ, whereby the sins we have committed after Baptism are forgiven.

The Sacrament is called by the Council of Trent *a laborious Baptism* and the *second plank after shipwreck*,[1] to distinguish it from Baptism, from which it is different in many respects.

Amongst the ancients it was called the *imposition of*

[1] Council of Trent, Sess. XIV., cap. ii.

hands, from the rite or ceremony by which the confessor raises his right hand over the head of the peninent in giving absolution. According to common usage amongst us, this Sacrament is called *Confession* (in Greek Εξομολογεσις) from that part of it which is the most sensible or perceptible, namely, the declaration of sins.

Penance is a true Sacrament of the New Law. We find in it all that constitutes a Sacrament, namely, a sensible sign, productive of grace, and instituted by Christ.

(1) It is a *sensible sign* on the part of the penitent, who by his external acts and words shows that his heart is withdrawn from sin; and on the part of the confessor, who absolves by expressed words which signify the remission of sin.

(2) It produces grace, or signifies interior grace, namely, the remission of sins, which takes place by the infusion of sanctifying grace.

(3) It is of Divine institution. Christ promised this Sacrament first of all when He announced to St. Peter that He would give to him the keys of the kingdom of heaven. He said to him: *And to thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosened also in heaven.*[1]

He promised it a second time when He addressed to His Apostles, assembled together, words similar to those which He had already addressed to Peter: *Amen I say to you, whatsoever you shalt bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven.*[2]

But, in the words of the Council of Trent, then our Lord principally instituted the Sacrament of Penance, when, after

[1] St. Matt. xvi. 19. [2] *Ibid.*, xviii. 18.

His resurrection from the dead, He breathed on His disciples, saying: *Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.*[1]

'By which action so signal, and by words so plain, the unanimous consent of the Fathers hath always understood that the power of forgiving and of retaining sins, for the reconciling of the faithful, was communicated to the Apostles and to their legitimate successors. And with great reason did the Catholic Church reject and condemn as heretics the Novatians, who obstinately, in olden times, denied that power. . . . If anyone shall say that in the Catholic Church Penance is not truly and properly a Sacrament, instituted by Christ our Lord for reconciling the faithful unto God as often as they fall into sin after Baptism, let him be anathema. . . . If anyone shall say that those words of the Lord the Saviour, *Receive ye the Holy Ghost*, etc., are not to be understood of the power of forgiving and of retaining sins in the Sacrament of Penance, as the Catholic Church hath always from the beginning understood them, but shall wrest them contrary to the institution of this Sacrament to the power of preaching the Gospel, let him be anathema.'[2]

2. Then it was that He conferred upon them the judicial power of forgiving sins which before He had only promised them. By these words Christ our Lord designates all the essentials of the Sacrament of Penance, and He gives power to His Apostles and their successors to remit sins. Those who deny this power in the Church virtually deny that Christ could have given any such power. He Himself had been accused of blasphemy for claiming to do what He, by these words, gave His Apostles power to do—that is, on the occasion when He cured the man sick of the palsy: *Son, be*

[1] St. John xx. 22, 23.
[2] Council of Trent, Sess. XIV., cap. i., Can. 1 and 3.

of good heart, thy sins are forgiven thee.[1] His adversaries accused Him of usurping the prerogative of God, and in answer to them He claimed that prerogative, and proved it by a miracle: *But that ye may know that the Son of man hath power on earth to forgive sins*, etc. This power which He had He could delegate to His Apostles, and He did delegate it, as is clear from the above words, and He emphatically showed this delegation by the words: *All power is given to Me in heaven and on earth;* and those others: *As My Father hath sent Me, so I send you; Whose sins ye shall forgive, they are forgiven*, etc.

There is a vague idea that even a delegated power of absolution is too sacred a matter to be exercised by man, even in a ministerial manner; but there is no more difficulty in understanding a man absolving from sins in the tribunal of Penance, than in consecrating the Holy Eucharist, or in cleansing the soul from sin by administering Baptism.

3. *The Matter of the Sacrament of Penance.*—The matter of this Sacrament is twofold—*remote* and *proximate.*

(1) The *remote matter* of the Sacrament of Penance is sin committed after Baptism. Sins are not matter in the sense that they come into the composition of the Sacrament (*ex quâ*), but in the sense that the Sacrament has to act on them and remove them from the soul (*circa quam*).

Here again we may introduced the question as to whether an adult, newly converted to the faith, who is to be conditionally baptized, is obliged to confess all the sins committed since his doubtful Baptism, and when this confession is to be made and absolution is to be given.

An adult newly converted, who is to be baptized conditionally, is obliged to confess all the sins committed since his doubtful Baptism. This confession may be made either before or after the conditional Baptism. If made before, it

[1] St. Matt. ix. 2.

must be renewed afterwards. Absolution is to be given, not before, but after the Baptism and *under condition*, if no sin intervenes between the Baptism and the time of receiving absolution.[1]

This remote matter is either *necessary* or *free*. The *necessary matter* embraces all the mortal sins not confessed, and directly forgiven by absolution. The *free matter* and that which is sufficient are all venial sins and all mortal sins already confessed and forgiven. These are sufficient matter for absolution, but there is no strict obligation of confessing them.

It is, however, useful to confess venial sins, and to receive absolution from them, as also it is useful to confess again mortal sins already forgiven, and to submit them once more to the absolution of the priest, particularly when the soul has not been guilty of a serious sin between one confession and another.

A person who has no sin to confess, not even of the past life, but only natural defects and imperfections, cannot receive absolution.

It is sufficient in mentioning a sin of the past life, already pardoned in the tribunal of Penance, to confess it in a general way, as, for example, 'I accuse myself of sins against charity or chastity in my past life, or of sins against the first, second, or third commandment,' etc., as the case may be.

(2) The *proximate matter* of the Sacrament of Penance is the three acts of the penitent, namely, *contrition*, *confession*, and *satisfaction*. These are called the *quasi materia* by the Councils of Florence and Trent, and by the Council of Trent they are called the parts of the Sacrament of

[1] Answers of the Sacred Congregation of the Inquisition, December 17, 1868, to the Bishops of England; and of S. Cong. de Prop. Fide, July 12, 1869, to the Archbishop of Quebec; and of the S. Cong. of the Inquisit., November 4, 1875.

Penance. They are therefore something more than the *conditions* required on the part of the penitent as mentioned in our ordinary Catechism; they are parts, and essential or integral parts, constituting the Sacrament, and not merely conditions required for its worthy reception. Contrition and confession are essential parts, and satisfaction belongs also intrinsically to the Sacrament, not as an essential but as an integral part, just as the head and heart are essential parts of man's being, and the legs or arms integral parts.

'As, then, amongst the Sacraments, there is none on which the faithful should be better informed than the Sacrament of Penance, they are to be taught that it differs from the other Sacraments in this: The matter of the other Sacraments is some production of nature or art, but the acts of the penitent—contrition, confession, and satisfaction—constitute, as has been defined by the Council of Trent, the matter, as it were (*quasi materia*), of the Sacrament of Penance.

'They are called parts of Penance because required in the penitent by Divine institution for the integrity of the Sacrament and the full and entire remission of sin. When the holy Synod says that they are "the matter, as it were," it is not because they are not the real matter, but because they are not, like water in Baptism and chrism in Confirmation, matter that may be applied externally. With regard to the opinion of some, who hold that the sins themselves constitute the matter of this Sacrament, if well weighed it will not be found to differ from what has been already laid down: we say that wood which is consumed by fire is the matter of fire; and sins which are destroyed by Penance may be called, with propriety, the matter of Penance' (Catechism of the Council of Trent).

The Scotists held that absolution, considered as a sensible

rite, was the *matter*, and, considered as signifying the effect, was the *form* of this Sacrament. The decrees of the Council were so worded as not to exclude this opinion.

4. The *form* of this Sacrament as prescribed by the Roman Ritual is: *I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost.* The words *I absolve thee* are essential, as are also, according to a probable opinion, the words *from thy sins;* but the expression of the names of the Persons of the Blessed Trinity is not essential for the validity of the Sacrament as in Baptism. There are other prayers prescribed in the ritual to be said by the priest before and after *this form*, but they are not required for the validity of the Sacrament, and may for a just cause be sometimes omitted.

The *form*, *I absolve thee from thy sins*, etc., expresses what is done in this Sacrament, namely, the remission of sin; its sense may be paraphrased as follows: 'I, by this my judicial act, as far as it lies in my power, confer on thee the grace remissive of thy sins.' It would not suffice to say, 'I declare thee to be absolved,' or, 'I show that you are absolved,' but 'I absolve thee.' And an indicative or deprecatory form would not suffice.

By the words of absolution the priest truly and effectively remits the sins, but as the ministerial or instrumental cause; only God can forgive sins of His own proper authority and as the principal cause.

The *form* must be expressed in words according to the universal custom of the Church and as decreed by several Councils, and hence absolution cannot be given in writing.

The form must be pronounced on a penitent who is present, morally speaking, that is, so that the voice may be heard, or, at least, the person may be seen.

5. As to the conditional use of the *form* in general, conditions of the past or the present may be added to

Sacramental absolution when, on the one hand, great detriment might be brought on the soul of the penitent by denying absolution; and, on the other hand, there may be a well-founded doubt as to whether all things exist that are requisite for the validity of the Sacrament. In such cases the following conditions might be used: *If you are living* (in case of not knowing whether the person is living or dead). *If you have the use of reason. If you have been baptized* (as in the case of converts). *If I have not absolved* (in case of doubt as to having given absolution).

It is sufficient in such cases to have the condition in the mind and the intention of absolving under that condition, without expressing it in any way.

As to the particular case of the condition expressed by the words *si es dispositus* (if you are disposed), authors differ as to its lawfulness or validity. Some say that absolution given under such a condition would be invalid, and with apparent good reason, inasmuch as absolution is a judicial act, and the priest is to judge and pronounce on the case. No judge would pronounce sentence under a similar condition—*if you are guilty*, for example. There is, however, an opinion which holds that it is lawful to use this condition when it is doubtful whether a penitent is disposed, and when it is not possible to dispose him to any certain degree, and when absolution is necessary or useful for his spiritual needs.

It is, however, better in practice not to use this condition, even though it be retained in the mind.

6. *The Necessity of this Sacrament, and its Effects.*—The Sacrament of Penance is necessary in reality or in desire for all who have fallen into mortal sin after Baptism. This will be proved later on in treating of the obligation of confession.

7. Its effects are those which are common to the virtue

of penance as mentioned above, and besides these it produces the following special effects :

(1) Sanctifying grace, which is called reparative or sanative, of itself the *first* graces, but by accident the *second*, as in the case of a person already perfectly contrite receiving the Sacrament. And this grace is produced *ex opere operato.*

(2) Actual graces, or *Sacramental*, likewise produced *ex opere operato.*

(3) Sometimes in pious people, and in those who receive this Sacrament with devotion, it causes peace and serenity of conscience, together with great consolation of spirit.

This Sacrament can be iterated so that by the absolution of the priest penitents can be absolved, not once only, or seven times, or seventy times seven times, but as often as they acknowledge their sins and repent of them with the proper dispositions.

8. There is one more question in connection with the nature of this Sacrament on which I wish to give a few words of explanation—not that the point would ever occur to a Catholic mind were it not suggested and taught by Protestants—namely, that there is no distinction between the Sacrament of Penance and Baptism. How anyone could suppose these two Sacraments to be one and the same cannot be understood except in the supposition that the notion of the Sacrament of Penance is very different in the mind of such a person from the proper Catholic idea of the Sacrament.

The Council of Trent has, however, given a declaration on the point when it defines it to be of faith that the Sacrament of Penance is a distinct Sacrament from that of Baptism.[1] 'If anyone, confounding the Sacraments, shall say the Sacrament of Baptism to be the same as the Sacrament of Penance, as if these two Sacraments were not

[1] Council of Trent, Sess. XIV., Can. 2.

distinct, and that therefore Penance is not rightly called the second plank after shipwreck, let him be anathema.'

Their distinction or difference may be proved from Scripture, for by the words *Whose sins you shall forgive*, etc., *and whose sins you shall retain*, etc., is signified that sins are remitted and retained in Penance after the manner of judgment; but sins are remitted in Baptism, not after the manner of judgment, but by way of regeneration; therefore the foregoing words signify a Sacrament distinct from Baptism.

It is also proved by the tradition of both the Eastern and Western Churches, as all hold that there are seven, and only seven, Sacraments of the New Law.

Baptism cannot forgive the sins committed after it, hence our Lord, knowing that many would fall into sin after Baptism, instituted this Sacrament, which is different from Baptism both as to the subject, the minister, and in its institution, matter, form, and effects, and therefore altogether different from Baptism.

9. I may conclude this chapter with the explanation of Penance given by Dr. Lingard in his notes to the Catechism.

(1) *Sins after Baptism.*—All the first Christians were converts from Judaism or paganism, who, being instructed by the Apostles, had received the Sacrament of Baptism, and in that Sacrament the remission of their former sins. They were of the number of those of whom our blessed Lord had said: *He that believeth and is baptized shall be saved.*[1]

It is plain that for this blessing they were indebted, not to their own merits, but to the mercy of God. *Not by works of justice which we have done, but according to His mercy, God hath saved us by the laver of regeneration and renovation of the Holy Ghost.*[2] Hence it is that St. Paul in his Epistles to such Christians continually reminds them that they have been justified, not by the works which they have done

[1] St. Mark xvi. 16. [2] Titus iii. 5.

whilst they were Jews or pagans, but by faith in Christ, which had brought them to the grace of Baptism. This is the true meaning of justification by faith, and not by works. They had thus *been justified by the grace of God, and made heirs according to hope of eternal life.*[1]

Hence, moreover, we may learn in what sense they were said to have *been saved* by the justification received in Baptism. They have been taken out of the great mass of sinners, and placed amongst those who were heirs to eternal life—not heirs in actual possession, but *heirs according to hope.* Still it was possible that they might forfeit their inheritance. They *would* forfeit it if they relapsed into the sinful practices of their former life. Some did actually relapse, and *walk so as to be* enemies of the Cross of Christ, whose end would be destruction.[2]

Now, these men had already obtained in Baptism the remission of their sins committed before Baptism. Could they be baptized again to obtain the remission of the sins committed after Baptism? No, *for it was impossible for those who had been made partakers of the Holy Ghost, if they then fell away, to be renewed* (baptized) *again unto repentance, having crucified again the Son of God and made a mockery of Him.*[3] *It had been better for them not to have known the way of righteousness, than after they had known it to turn back from the holy commandment delivered unto them.*[4] Were they, then, to despair of pardon? Certainly not; for, notwithstanding the severity of these warnings, they were still reminded that: *If any man sin we have an Advocate with the Father, Jesus Christ the Just, Who is a propitiation for our sins; but not for our sins only, but for those of the whole world.*[5]

How, then, without a second Baptism, was the sinner to

[1] Titus iii. 7. [2] Phil. iii. 18. [3] Heb. vi. 4, 6.
[4] 2 St. Pet. ii. 21. [5] 1 St. John ii. 1, 2.

be reconciled a second time to God? To this most important question — and the remark will probably surprise the man who looks upon the Scripture as the sole and sufficient rule for all Christians—the inspired writers return no satisfactory answer. They repeatedly speak of the first reconciliation in Baptism, but scarcely ever allude to reconciliation after that Baptism. For the manner of that there is no instruction in Scripture. For it we must have recourse to the practice of the Catholic Church in the more early ages, which practice, as it prevailed universally, must have been founded on the principles taught by the Apostles. From it we learn that the second reconciliation required a longer and more laborious trial than the first. Of the *Jew* or *pagan* it was required that he should believe, renounce his sins, and be baptized; but the offending *Christian* was excluded from the Communion of the Body and Blood of Christ; was called upon to confess his sins, was made to suffer a long course of humiliation and self-denial, and then to pray for absolution, which was often deferred till the approach of death. By such absolution he was reconciled through the Sacrament of Penance.

We, indeed, who have been baptized in infancy could not have committed any actual sin to be forgiven in Baptism; but, like them, we were made in Baptism heirs of heaven, and, like them, may after Baptism forfeit that inheritance by sin. If such be our misfortune, there remains to us no other resource than that which was left to them. We must seek forgiveness through the Sacrament of Penance.

(2) *Forgive Sins.*—In the Gospels we find our Saviour forgiving sins in the character of the *Son of Man*, and when His power was disputed, proving its existence by a miracle. The same after His resurrection He conferred upon His Apostles.

'That this power did not expire with the Apostles, but

descended to their successors, is proved both by the necessity of the thing and the testimony of all Christian antiquity; by the Apostles it was communicated to those whom they ordained to the ministry, and by those to others, and thus from generation to generation down to the present day.

CHAPTER III.

ON CONTRITION: ITS NATURE, NECESSITY, AND QUALITIES.

1. Contrition defined and explained.
2. The object of contrition.
3. The qualities of contrition—supreme or sovereign.
4. Contrition must be supernatural.
5. The precept of contrition, and when it obliges.

In the last chapter we considered and studied all that concerned the nature of the Sacrament of Penance—its institution, its matter and form, its necessity and effects. We have there stated that the proximate matter of this Sacrament is composed of three parts, namely, the three acts of the penitent—contrition, confession, and satisfaction.

We have now to study and examine separately each of these parts, and we commence with the first and most essential part of the Sacrament, namely, contrition.

1. *Its Definition.*—'Contrition is a hearty sorrow for our sins, because by them we have offended so good a God, together with a firm purpose of amendment'; or 'Contrition is a heartfelt sorrow and detestation of sin for having offended God, with a firm resolution of sinning no more.'

The word 'contrition' is from the Latin *conterere;* it means to bruise or break. Contrition means a breaking or bruising

of the heart in sorrow for sin, as the word *broken-hearted* is used to express deep sorrow and grief of heart.

It is said that contrition is a *sorrow* and *detestation* of sin, which means that it is a sorrow joined with detestation, from which it takes its rise. The detestation means a sincere hatred of sin. The heartfelt sorrow means a sorrow of the soul, and sincere regret and grief for sin committed.

This sorrow should be accompanied by a firm purpose of amendment, or a resolution of sinning no more.

It is more probable that this resolution need not be explicit —at least, when the penitent does not explicitly think of the future, but that it suffices when it is implicitly contained in the true and sincere sorrow which the penitent has for sin.

St. Thomas tells us that if a person should sin afterwards, either in act or intention, it does not prove that his former sorrow was not true and sincere. As he *truly* runs who afterwards sits down, so he truly and really repents who afterwards sins.[1] It follows therefore that three things are united in contrition, namely, sorrow, detestation, and the resolution of not sinning again. The essence of contrition formally consists in the sorrow, but it pre-supposes detestation or hatred, and the resolution of amendment necessarily follows from it.

2. *The Object of Contrition.*—The material object of contrition is the same as that of the virtue of penance, namely, our own personal sins—those committed by our own will.

Contrition, as St. Thomas teaches, is not on account of the punishment of sins, nor for original sin, nor, properly speaking, for a sin of the future (although there may be sorrow and grief for these), but for every actual sin committed, and the reason of all this is because contrition implies a crushing or bruising of the hardness of our own will.

[1] St. Thomas, p. 3, Q. 84, A. 10, Ad. 4.

It is sorrow for all our personal sins. As to its extending to each of them separately, we are taught that it is not necessary that for each sin there should be a separate act of contrition; nor is it necessary that the sorrow should distinctly refer to each sin, but it is sufficient to repent of them all together, to be sorry for them all taken universally and collectively.[1]

It is, however, necessary for confession that all the sins remembered should be mentioned singly as far as possible, because each mortal sin has to be declared in the tribunal of Penance.

3. *The Qualities of Contrition.*—Contrition—that is, the sorrow which is in the will—must be *supreme* and *sovereign* in appreciation or estimation, so that the sinner, apprehending the evil of sin as the greatest of all evils, grieves for nothing more than for the guilt of sin, and is disposed to suffer and endure every other evil rather than become guilty of mortal sin. Our Saviour has said that anyone who loves father and mother more than Him is not worthy of Him; and, according to the teaching of the Council of Trent,[2] contrition must exclude the will of sinning, and all affection for sin; and this cannot be unless one detests sin as the greatest evil in the world. Besides this, reason tells us that mortal sin is the greatest of all evils, inasmuch as it deprives us of the greatest good, and deserves hell, and therefore the will should detest it above all other evils. Venial sin does not deserve hell, but it offends God, who is infinitely holy and infinitely good, and it is therefore the greatest evil after mortal sin.

The sorrow need not be the *greatest* in intensity—that is, in the feeling, the vehemence and the effort of the will in regard to sin. And this neither *absolutely*—that is, that the sorrow should attain the highest grade of intensity—nor

[1] St. Alphonsus, N. 438. [2] Council of Trent, Sess. XIV., cap. iv.

relatively or comparatively, namely, that the sorrow should be more intense than every other sorrow of the will. The intensity of an act does not change its nature, and the contrition which is appreciatively sovereign or supreme is essentially contrition. No intensity of feeling is required in the acts of faith, hope, and charity, and none is therefore required in contrition. No intensity of feeling is required in order to commit a deliberate act of sin; therefore no intensity is required in the act of repentance. And hence St. Thomas advises us, when speaking of sorrow as supreme, not to suggest temptations such as whether one would wish to lose all things, or be consumed by fire rather than to commit sin.

As to whether a person can have excessive sorrow needs a distinction. If we regard the sorrow itself and in its own nature, it can never be too much or excessive; but sensible sorrow or affliction for sin may be too much or excessive in the same sense that exterior mortification or affliction of the body may be too much.

It is asked whether contrition should be greater for one sin than for another. Inasmuch as contrition corresponds to each sin separately and distinctly, it is required that the greater sorrow should be for the greater sin; but inasmuch as the contrition may be elicited for all the sins together, it suffices to have sorrow for them all, inasmuch as they are offences against God; for one who is sorry for having offended God implicitly grieves in a different way for the different sins, inasmuch as these are more or less offensive to God.

4. *Contrition should be Supernatural.*—It should arise from a supernatural principle—namely, from the grace of God—and it should be supernatural in its motive—that is, a sorrow for sins because of reasons founded on faith or known by the light of faith.

Contrition should be supernatural in this twofold respect, because without grace one can do nothing towards salvation, and without faith it is impossible to please God.

We should, then, before receiving the Sacrament of Penance, implore the Divine goodness to grant us the grace of contrition, and we should consider sin as detestable because it offends God our Father, Who is infinitely good and infinitely amiable, or because on account of sin we have lost heaven or deserved hell; these and such-like are the supernatural motives inspired by faith.

That supernatural contrition is necessary may be proved from sacred Scripture: *Convert me, and I shall be converted, for Thou art the Lord my God. For after Thou didst convert me, I did penance.*[1] And, as narrated in the second chapter in the Acts of the Apostles, God granted the grace of conversion to the nations. Both Saul and David sinned; both repented—Saul, because he would be deprived of his crown and kingly dignity, and it is not certain that he obtained pardon; David wept for his sin because he had outraged God, and his sin, greater than that of Saul, was remitted.

The Council of Trent declares: 'If anyone shall say that without the preventing grace of the Holy Ghost, and without His succours, man can repent as it is necessary for obtaining the grace of justification, let him be anathema.'[2]

The reason for this is, that there ought to be a proportion between the disposition and the thing for which one is to be disposed; as sanctifying grace is a supernatural gift which makes us children of God and heirs of His kingdom, it is necessary, then, that contrition, which disposes our souls to receive this sanctifying grace, should be supernatural.

5. *The Precept of Contrition.*—The natural and Divine

[1] Jer. xxxi. 18, 19. [2] Council of Trent, Sess. VI., Can. 3.

precept of contrition obliges by itself (*per se*) a sinner in danger of death. This is acknowledged as certain by all.

The ecclesiastical precept of annual confession obliges the sinner to repent at least once a year.

It is not certain whether the natural and Divine laws oblige a sinner to make an act of contrition apart from the danger of death. As to the question whether a notable delay after sin in repenting would constitute a special sin against the *precept of contrition*, St. Alphonsus[1] denies that this would be the case, but he adds that a notable delay would be against the precept of charity towards God and towards one's self.

In determining what delay should be considered notable in this matter, authors are not agreed. Some assign a week ; some a month or many months ; others say that the precept would be satisfied by the annual confession, and the Church does not require more. St. Alphonsus concurs entirely in this view, and he adds that on account of their good faith sinners are excused from the guilt of this sin, as they are for the most part ignorant of the precept.

The precept of contrition obliges accidently *per accidens* as often as another precept urges, which cannot be fulfilled without a person being in a state of grace, such as the obligation of receiving a Sacrament of the *living*.

This contrition or interior repentance should last always, even to the end of this life. It should always grieve a man that he has departed from God by sin, and thereby retarded his course to heaven. But this sorrow need not be always in act, as this is not possible, but as to the habit or virtue of repentance, it should remain in so far as never to do anything contrary to this virtue by which to alter the disposition of the penitent soul, and always to retain the resolution of sorrow and displeasure on account of past sins.[2]

[1] St. Alphonsus, N. 437. [2] St. Thomas, p. 3, Q. 84, A. 9.

The oftener, however, one can make acts of sorrow for past sins, the better for him, and so much the more will it assist his spiritual progress, provided the acts of the other virtues are in no way neglected.

After this life contrition will no longer exist—not in our home in heaven, where the blessed can have no sorrow or pain, on account of the plenitude of their joy and happiness As to the lost souls in hell, they have sorrow indeed, and bitter grief; but that sorrow is not the contrition of which we here speak: it is not through a supernatural motive, nor from a principle of grace, nor informed by charity. The souls in purgatory have contrition for sins informed by charity, but this contrition of the souls departed is not meritorious, because no one can merit after this life.

CHAPTER IV.

DIVISION AND EFFECTS OF CONTRITION—THE PURPOSE OF AMENDMENT.

1. Contrition *perfect* and *imperfect*. (1) Perfect contrition. (2) Imperfect contrition, or attrition.
2. The effects of contrition.
3. Contrition, whether *perfect* or *imperfect*, must be supernatural.
4. The four qualities of contrition enumerated.
5. *The purpose of amendment.* Its meaning, its division and necessity.
6. The purpose of amendment must have three qualities: (1) Firm. (2) Universal. (3) Efficacious.
7. The means to obtain from God a hearty sorrow for sin by considering: (1) The offence offered to God. (2) The benefits of God. (3) The Passion of Christ. (4) The last things. (5) The wickedness and depravity of sin.
8. An example illustrating the means of obtaining contrition before confession.

1. SUPERNATURAL sorrow or contrition is twofold—(1) *perfect* and (2) *imperfect*. *Perfect* contrition is *par excellence* called contrition, and imperfect contrition is called *attrition*.

(1) *Perfect contrition*, as the Council of Trent says, is that which is conceived out of a motive of charity—that is, of the love of God as He is in Himself, or on account of His own goodness, or, that which comes to the same, sorrow for sin because it has offended the goodness of God. It is a sorrow for having offended God, proceeding from the perfect love of God.

The following is an act of perfect contrition:

'O my God, I am heartily sorry for having offended Thee, and I detest my sins above every other evil; because they displease Thee, my God, Who for Thy infinite goodness art so deserving of all my love; and I firmly resolve, by Thy holy grace, never more to offend Thee and to amend my life.'

(2) *Imperfect contrition* is that which, as the Council of Trent says, commonly arises from the consideration of the turpitude or depravity of sin, or from the fear of hell and penalties. The Council says, *and penalties*, and by adding these words it signified that there is something else besides the fear of eternal punishments that would suffice for *attrition*, namely, fear of temporal punishments.

Our contrition is *imperfect* when our love of God is imperfect, and when it is the fear of hell, the loss of heaven, the wickedness of sin, which makes us detest sin above all things, and to wish not to offend God again.

It is certain that imperfect *contrition*, or *attrition*, suffices for the validity of the Sacrament of Penance. Nevertheless, we should endeavour to excite in our hearts *perfect contrition*, because then our repentance will be more meritorious and agreeable to God.

The following is an act of *attrition*: 'O my God, because by my sins I have lost heaven and have merited hell for all eternity, I am sorry above all things for having offended Thee; and I firmly resolve by Thy grace to avoid sin for the time to come.'

2. *The Effect of Contrition.*—Perfect contrition, or that which arises from perfect charity, reconciles a man to God at once, even before he receives the Sacrament of Penance; but this effect it does not produce unless the will of confession be included in it, either explicitly or implicitly.[1]

[1] Council of Trent, Sess. XIV., cap. iv.

For those who do not know of the Sacrament or of the obligation of receiving it, the implicit desire of doing all that God requires of them for their salvation is sufficient, together with perfect contrition, to reconcile them with God.

Many who approach to receive this Sacrament, by reason of their perfect contrition, are in a state of grace beforehand, and Penance in them causes the *second grace*, or an increase of the sanctifying grace which they already possess, together with the Sacramental grace.

Imperfect contrition, or *attrition*, when it is from a supernatual motive and excludes the will of sinning, and is joined with the hope of pardon—although without the Sacrament of Penance it does not suffice for justification, it, however, suffices with the Sacrament.

3. It must, however, be from a supernatual motive, and it must proceed from a supernatual principle—that is, on the part of the source from which it arises: it must be elicited through the help of grace, at least of actual grace, and through some motive known by the light of faith and appertaining to salvation, as, for example, the fear of hell, which faith teaches is the everlasting punishment of sin.

Therefore natural sorrow, even though it be honourable, would not suffice—that is, the sorrow for the loss of temporal goods. A proposition saying that this kind of sorrow would suffice was condemned by Innocent XI.

This attrition, in order to avail for the remission of sin, must exclude the will of sinning. Hence the attrition that is called *serviliter servilis*, by which one is sorry for sin through fear of hell in such a manner that if there were no eternal punishment he would sin again, would not suffice. But it is sufficient if through fear of hell one abstains from sin and has no will to sin, even though there were no pains to be endured for it afterwards.

In order that sin be forgiven through contrition, it is not

necessary to have arrived at any particular degree of charity in the way of intensity, provided the contrition proceeds from charity and the love of God above all things. No matter how weak the sorrow, provided it be true contrition, it suffices for the remission of sins.[1]

In the attrition of which I speak there is contained some beginning of the love of God, included (1) in the fear of the Divine vengeance, as expressed by the prophet: *The ear of the Lord is the beginning of His love.*[2] (2) In the hope of pardon, by which *we begin to love God as the Fountain of all justice—i.e.*, as the Author of the justification of all men. (3) In the hope of eternal beatitude; by that hope we are moved towards God as to our Good, and thus we begin to love Him.

Therefore in the Sacrament of Penance we do not require any *initial* contrition, as it is called, for true contrition justifies of itself, but *attrition*, as above described, is all that is required for the valid reception of this Sacrament.

I need not add that all penitents should do their best to have contrition, and as far as possible to make use of every means to excite in their souls perfect sorrow for their sins before going to confession.

Whether the contrition be *perfect* or *imperfect*—that is, whether it be perfect *contrition* or *attrition*—it must have the following four qualities in order that it may suffice for the justification of the sinner:

4. (1) It must be internal or true.
   (2) It must be *universal* in regard to mortal sins.
   (3) It must be *supreme* or *sovereign* in estimation or *appreciatively*.
   (4) It must be supernatural.

[1] St. Thomas, Suppl., Q. 5, A. 3—in C. *Vide* St. Alphonsus, N. 441 *et seq.*

[2] Ecclus. xxv. 16.

5. *The Purpose of Amendment.*—The sorrow of contrition should have united with it a firm purpose of amendment.

The firm purpose of amendment is the resolution to avoid, by the grace of God, not only sin, but also the dangerous occasions of sin. It is the will not to sin again. Hence a simple desire is not enough, namely, to say, 'I would avoid sin if I could,' 'I would like to avoid it,' 'If there were no temptations in my way I would wish to avoid sin.' Neither is a strict promise or vow required, but only a resolution to avoid in future all mortal sins.

This resolution may be either formal and *explicit*, or *implicit*. The explicit resolution is an act of the will by which I say, *I wish to amend my life*, or *I wish in future to abstain from sin and avoid its occasion.* The *implicit* or *virtual* is that which is included in the serious detestation of sin, and is in reality the sorrow. He who truly grieves for sin through the proper motive will virtually and implicitly resolve not to sin again.

It is the more probable and more common opinion that the *virtual resolution* is sufficient for the Sacrament of Penance; but, inasmuch as there is a probable opinion which requires the explicit purpose of amendment, the practice to be observed is that, when one adverts to it before absolution, he should have the explicit purpose; but if he has not adverted to it until afterwards, he may rest satisfied that the resolution or purpose of amendment included in his sorrow was sufficient, and the confession need not, on this account, be repeated.

Without the firm purpose of amendment there is no true sorrow, because the sorrow for sin should be supreme or sovereign, and this it cannot be without excluding all affection for sin and all will to commit sin; and this is nothing else than the firm purpose of amendment.

6. The purpose of amendment, to be real, should have three qualities, namely, it should be *firm*, *universal* and *efficacious*.

(1) *Firm*. That is to say, that the penitent should be so disposed that for nothing in the world would he fall into sin again, no matter what may be the consequence; that for no earthly advantage or no earthly calamity or suffering will he yield to sin. Without this disposition there is no true contrition, for conversion requires the absolute destruction of the will to sin in all possible cases and circumstances.

It is necessary to remark that the fear of falling again into sin on account of human weakness or past experience does not interfere with the firm purpose of amendment, and is not incompatible with it.

(2) *The purpose of amendment should be universal;* that is to say, it should extend at least to all mortal sins. For venial sins it is sufficient to have sorrow for one or some of them in particular; for example, not to give way to anger, or lying, or uncharitableness, again. It is, however, much better to propose to one's self to avoid all deliberate venial sins.

(3) *The purpose of amendment should be efficacious;* that is to say, the penitent should resolve to avoid not only sin, but to take all the means and precautions necessary for avoiding sin; and in consequence of this to determine to correct and try to overcome the evil habits of sin, and fly from all proximate occasions of sin.

The true purpose of amendment will let itself appear in our works—that is, in the change of life. Prayer, vigilance over one's self, the efforts one makes to amend in the practice of those virtues which are contrary to the vices through which the penitent has fallen, the avoiding of places, persons, and things that have been the occasion of sin, or that expose

one to the danger of sinning—these are the signs of a true resolution not to fall again into sin.

A relapse into sin is not always a sign of the want of a firm purpose of amendment, but a sign of the change of will. But repeated relapses and negligence in adopting the means to avoid sin cannot well be regarded in any other light than a want or defect in the resolution or firm purpose of amendment.

7. Before concluding this instruction it is necessary to refer to the means of obtaining a hearty sorrow for our sins, and the considerations that may lead us to it.

Our first duty in order to obtain true sorrow for sin is to pray earnestly that God may grant it to us, and, as the Catechism says, to make use of such considerations as may lead us to it. These are:

(1) The insult or injury which sin offers to God, Who is infinitely good in Himself. The greatest injury is offered to God when we commit mortal sin, because we thereby despise this God of Majesty, and prefer to Him our evil desires and vile passions.

(2) The benefits of God and our ingratitude. We should reflect that we have received many favours and graces from God for which we ought to be thankful. He has created and redeemed us. He every day and every moment preserves us from death, and He has preserved us even when, perhaps, we were on the brink of hell by being in mortal sin. We should, then, be grateful to God for giving us time to repent, and should without delay return sincerely to Him.

(3) The Passion of Christ. This is a strong motive to excite us to sorrow for our sins, because *by them we crucify again the Son of God.* 'Having considered attentively that the Son of God died for our sins, and reflected for some time on the greatness and variety of His sufferings, we

might then devoutly and sorrowfully address Him thus: O most sweet Jesus, I beseech Thee, by Thine agony in the garden, by Thy most cruel scourging, by Thy most painful crowning with thorns, by Thy pains in carrying Thy Cross, by Thy most cruel crucifixion and three hours' dreadful agony, and, lastly, by that excessive pain which Thou didst suffer in breathing forth Thy blessed soul, to have mercy on me; grant me the grace both to be truly sorry for all the sins of my past life, and to persevere until death without offending Thee again.'

(4) The consideration of the last things—death, judgment, hell, and heaven. In which we may specially dwell on the consequences of sin, namely, the loss of heaven and the everlasting pains of hell.

(5) The wickedness and depravity of sin in itself—that is, its spiritual corruption and defilement, which changes a beautiful soul into a hideous monster, from being a child of God into a child of Satan.

The best of all these motives to exite contrition in us is the thought of having offended God, Who is infinitely good and perfect in Himself, because through it we make acts of the purest love of God; and perfect contrition proceeding purely from the love of God has this special value: that by it our sins are forgiven immediately, even before we confess them; but nevertheless, if they be mortal, although they are forgiven, we are strictly bound to confess them afterwards.

8. A holy Bishop of Amiens, in his preparation for confession, to excite himself to sorrow made three stations: the first to hell, the second to heaven, and the third to Calvary. He first descended in thought into the place of torments, and saw there the spot he believed he had merited in the midst of devouring and everlasting flames, in company with the devils and the lost souls. He thanked God

for not having cast him into it, and besought Him in His mercy to grant the graces necessary to preserve him from it.

He next ascended in spirit into heaven amid the blessed. He sighed in spirit over the sins whereby he had closed its gates against himself; he besought the Lord to open them, and fervently invoked the Saints.

In fine, he went up in thought to Calvary, and considering attentively and lovingly his crucified Saviour, he said to himself: 'There is my work! I am the cause of the pains and sorrows that Jesus Christ endured! I helped by my sins to cover with wounds the body of the Man-God, to crucify Him, to put Him to death! O Jesus! what harm hast Thou done me? How could I treat Thee so, Thou Who lovest me to excess, Thou Whom I ought to love with an infinite love, if I could love Thee infinitely! It is because Thou art infinitely amiable that I love Thee and now repent of having offended Thee.'

Here is an example for us to imitate when preparing for confession, by making in spirit these three stations, and particularly by considering the patience, sufferings, and mercy of our Saviour, Who laid down His life for us, and to Whom, by sinning, we have been faithless and ungrateful.

As contrition is a gift of God, we should never fail to ask it earnestly of Him; to ask it through the intercession of the Blessed Virgin, and for this purpose to say seven Hail Marys in honour of her seven dolours; to ask it also through the intercession of St. Joseph, our Guardian Angel and our Patron Saint.[1]

[1] See 'The Companion to the Catechism:' Penance, Contrition.

CHAPTER V.

ON CONFESSION—ITS NATURE, INSTITUTION, AND OBLIGATION.

1. Meaning and explanation of Sacramental confession.
2. Sacramental confession introduced by the Divine law, not the invention of men.
3. The utility of confession: (1) For the individual; (2) for society.
4. The obligation of confession.
5. The Divine precept of confession—when obligatory.
6. The ecclesiastical precept—when obligatory.

THE second act on the part of the penitent is *confession*, which may be defined: 'An accusation of our sins to an approved priest in order to obtain absolution,' or 'A sorrowful declaration of our sins made to a priest in order to obtain forgiveness.'

1. The word *confession* means an *avowal* or *declaration*, but Sacramental confession is not a mere avowal or declaration, but an accusation made against one's self to a priest, who, in the tribunal of Penance, represents Christ.

The confession of our faults to a man may be *amicable*—that is, for the purpose of obtaining advice, or to unburthen one's sorrows; or it may be a *judicial* confession, by which one acknowledges his crime before a judge in a court of justice; but neither of these is Sacramental. The Sacramental confession is that made to an approved priest of God in order to obtain absolution.

It is an *accusation*, not a simple recital of *our sins*—that is, of our own personal sins committed after Baptism, because the sins committed before Baptism are forgiven by that Sacrament.

To an approved priest, for he alone is the minister of the Sacrament of Penance. *In order to obtain absolution:* because if the confession of sins be only in order to obtain counsel and comfort, even if made to a priest, it would not be Sacramental unless made for the purpose of obtaining absolution.

Confession, according to the teaching of St. Thomas, appertains to virtue, inasmuch as it is an act of virtue to confess in words that which is hidden in the heart, and therefore of its own nature confession is praiseworthy and a virtuous act.

The confession of sins in order to obtain their forgiveness is not elicited by the virtue of truth, though it must be guided by truth, but it is elicited by the virtue of Penance.

2. Sacramental confession was introduced by Divine positive law, and instituted by Christ.

Jesus Christ, in giving to His Apostles and their successors the power to forgive and retain sins—that is, to pardon and not to pardon—has constituted them the judges of sinners. If they are the judges, they must know what they have to judge, and how can this be known except by confession? Confession might not be necessary if priests had received a command to forgive sins in all cases without exception, but as they have also to retain them when the penitent is not properly disposed, there is no means of knowing the dispositions of the penitent except by confession. He must also mete out the penance or punishment in some proportion to the sins.

The confession of sins is not the invention of men, for in the course of all ages from the present up to the time of

the Apostles its usage is to be found in the Catholic Church. And the fourth Council of Lateran (in the year 1215), which is accused of establishing it, only recalled the strict obligation of confession, and prescribed that it should be made at least once a year.

It would not be possible for men without a Divine mission to introduce and ensure the acceptance of a practice so distressing to those who have to hear confessions, and so humiliating and painful to those who have to confess; for, humanly speaking, what advantage can a priest derive from binding himself to the confessional for hours, for days, and during whole seasons; to go at any hour of the day or night to hear the confessions of the dying at any risk, and even to endanger his own life? And this in order to listen to the lamentable tale of human miseries.

If it were true that confession were not of Divine institution, it would have disappeared from the world long ago.

It has been said that priests have instituted confession in order to initiate themselves into the secrets of individuals and families, and thus gain influence over them. To this it may be answered that the secret of the confessional is inviolable, and has never been violated by any priest, and therefore the knowledge received through the confessional can be of no advantage to him. In the second place, the exhortations of the confessor and his interference, if so it be called, have for their object only to remind and instruct penitents in their duties and obligations, and when necessary to tell them that they have to obey God rather than man. Not only should we acknowledge its Divine institution, but we should continually thank God for its institution by reason of its utility.[1]

[1] What we say about the Divine institution of confession refers to Sacramental confession, because the confession made immediately to God by acknowledging our sins belongs to the law of nature.

3. *The Utility of Confession.*—It is useful—

(1) *In the first place for the individual*, inasmuch as confession is (i.) the means of humiliating his pride, which is the root of all evils. (ii.) It is the source of light through which a person knows himself as well by the examen of conscience as by the direction of the confessor. (iii.) It is a preservative against sins, which helps us to avoid them from the very fact of having to confess them. (iv.) It is a solace to the heart to make known to the representative of Christ the painful secrets that oppress it, and is the most efficacious means of obtaining peace and contentment of soul.

(2) *In the second place it is useful for society :* both in preventing evil and in causing it to cease, and in exciting to the practice of the most generous virtues, confession renders to society immense services. We need not refer to more than the restitutions made through it, the reparation of injuries, and the reconciliation of enemies.

4. *The Obligation of Confession.*—Confession in reality or in desire (*in re vel in voto*) is necessary as a means to salvation for all who have fallen into mortal sin after Baptism; because we cannot obtain pardon of mortal sin except by confession, or by perfect contrition which contains in itself the desire—at least, the implicit desire—of confession. This the Council of Trent signifies[1] by saying that the Sacrament of Penance is as necessary for those who have fallen after Baptism as Baptism is for those who have not been regenerated.

Confession in reality (*in re*) is not necessary *by the necessity of means* (*necessitate medii*) to salvation, because the Council of Trent tells us that when one cannot confess he may obtain the remission of sins by a perfect act of contrition.

It is, however, necessary by the *necessity of precept*. The precept of confession is twofold—Divine and ecclesiastical.

[1] Council of Trent, Sess. XIV.

5. The Divine precept obliges all and only those who have fallen into mortal sin after Baptism. It obliges of itself (*per se*) (1) certainly when in the danger or at the hour of death. (2) St. Alphonsus[1] says: It is more probable that besides the obligation when in danger of death, it obliges also at least once a year, inasmuch as Christ left to His Church the power of determining when this Divine precept should be observed.

The Divine precept obliges *per accidens* (1) before receiving Communion, when one is not in a state of grace. (2) In general, when the precept of perfect contrition obliges, and the sinner cannot arrive at perfect contrition, but only at attrition.

6. The ecclesiastical precept, as declared by the fourth Council of Lateran (Cap. *Omnis utriusque sexus*), obliges all who have fallen into mortal sin after Baptism; but, according to what St. Alphonsus calls the more common and true opinion, it does not oblige those who have committed only venial sins; but these, according to many authors, are bound to present themselves to a confessor, to show that they are not conscious of any mortal sin.

This ecclesiastical precept obliges *at least once a year*, and it may be satisfied by the usual annual confession made within the Paschal time each year.

The period or term of year is not fixed for terminating the obligation, but for the purpose of urging its fulfilment, and the precept continues in force even when the year has expired since the last confession.

In so far as confession is of Divine precept, no one can dispense from its obligation. But as to the ecclesiastical precept, a dispensation may be granted to defer the annual confession for some just and grave reasons.

[1] St. Alphonsus, N. 663.

St. Thomas says that as the Pope cannot grant a dispensation for a man to be saved without Baptism, neither can he grant a dispensation for a man to be saved without confession, in so far as this is obligatory by virtue of the Sacrament. But he can dispense from confession, inasmuch as it is obligatory by the precept of the Church, so that a man may put off his confession for a longer time than is determined by ecclesiastical law.

CHAPTER VI.

THE QUALITIES OF A GOOD CONFESSION.

1. The three principal qualities of a good confession: (1) Sorrowful. (i.) Whether confession can be *valid* and *informal?* (ii.) Whether contrition should precede the confession? (2) Faithful. Hypocrisy in the confessional in different ways. (3) The integrity of confession —formal and material. Causes that exempt from material integrity.
2. Sins to be confessed as to their (1) species; (2) number.
3. The obligation of confession. Doubtful sins considered.
4. Whether the circumstances of sin are to be confessed.

THEOLOGIANS enumerate sixteen qualities belonging to a good confession, and these qualities, if not all indispensable, are at least desirable. But as some of them are contained in the others, and as all of them are necessarily connected one with the other, it will suffice to explain three of them in which all the other qualities are included.

1. The three principal qualities of confession are that it be *sorrowful*, *faithful*, and *entire*.

(1) *Sorrowful*—that is, with contrition either perfect or imperfect, as explained above.

(2) *Faithful*—that is, true and sincere.

(3) *Entire*—that is, it must be of all sins committed after Baptism and not already confessed.

(1) *Sorrowful.* Under this head two or three questions arise that are not treated of in the instruction on contrition.

(i.) Whether there can be an informal or unfruitful confession wanting in due contrition, and yet valid, so that it need not be afterwards repeated; or, in other words, whether the Sacrament of Penance can be *valid* and *informal*, so that when the obstacle is removed its grace revives. St. Alphonsus puts the case[1] as follows: If one should commit two mortal sins, one of theft, the other of perjury, then he is mindful only of the theft, and confesses it only, eliciting an act of contrition, not from the universal motive, but from the special motive of the supernatural turpitude of theft.

St. Alphonsus thinks it the more probable opinion that there can be such a confession, or that the Sacrament of Penance can be valid and informal and unfruitful.

(ii.) It may be asked whether the contrition should not only precede the absolution, but also the confession.

It is not necessary that the contrition precede the confession, but it suffices that the act of contrition be elicited before absolution. Hence the Roman Ritual says: 'Having heard the confession, let the confessor endeavour by efficacious words to move the penitent to sorrow and contrition.'

The contrition may, however, precede the confession, but how long it is supposed to last is not determined—that is, whether for a day or for many days before would the act of contrition avail so that it need not be repeated again at the time of confession. If made with the intention of confessing, it lasts longer, or if virtually continued by other means, such as prayer, avoiding the occasions of sin, etc.

It is according to the more probable opinion[2] that the act of contrition need not be elicited with the intention of confession, although the opposite opinion is probable and in practice to be observed.

In the case when the penitent immediately after absolu-

[1] St. Alphonsus, N. 444. [2] *Ibid.*, N. 447.

tion confesses a forgotten sin, is he obliged to make a new act of contrition? According to the teaching of St. Alphonsus,[1] it is the more common opinion that this is not necessary, though the opposite opinion even in this case is probable, and it is more probable that it should be followed in practice. Any difficulties that arise in this way may be easily removed by the confessor reminding each penitent before he gives absolution to renew the act of contrition.

(2) *The Fidelity of Confession.*—This signifies that the sins be truly and sincerely told as the conscience dictates.

To fidelity untruthfulness and hyprocrisy are opposed. We have in connection with this to consider first what is the nature of the sin committed by telling a lie in the confessional.

A lie in confession by accusing one's self of a *mortal sin* not committed, or denying one committed that should be told, is a twofold mortal sin—one of sacrilege, grievously injurious to the Sacrament, and another of lying, grievously injurious to the penitent.

A lie by which one accuses himself of a *venial* sin not committed—unless it be the sole matter of absolution—or denies a venial sin committed, does not amount to more than a venial sin.

A lie in matters that do not appertain to the confession is of itself only a venial sin, even if told in confession.

Hypocrisy in the confessional may be committed in one or other of the following ways:

(i.) By going to different confessors and confessing the venial sins to one and the mortal sins to another. Of itself this is not a mortal sin, provided a mortal sin is not concealed in the confession.

(ii.) Pretending to make a general confession, and nevertheless voluntarily omitting to tell some grievous sin which,

[1] St. Alphonsus, N. 448.

however, has been already confessed, and not necessary to be told.

This hypocrisy does not amount to more than a venial sin, and would not be sinful if done for some just reason or cause.

(iii.) By confessing a sin omitted without fault in previous confession as if recently committed, or the contrary. This hypocrisy is not of itself a grave sin.

(iv.) By confessing a mortal sin never before told as if it had been already confessed and remitted, or telling a sin already confessed and directly remitted as if never before confessed. In the first place the hypocrisy is a grievous deception and sin; in the second the hypocrisy is only light or venial.

(3) *The Integrity of Confession.*—This is twofold—*material* and *formal.*

The *material integrity* is the confession to one and the same confessor of all the mortal sins committed, and that have not been before confessed.

The formal integrity means the confession to one and the same confessor of all the mortal sins which, after a diligent examination of conscience, are found out to have been committed, and which it is physically and morally possible (*hic et nunc*) to declare.

This formal integrity is absolutely required for confession, and it suffices.

Material integrity, although it is of Divine precept, is not, however, always possible, and a cause may exist which would exempt a penitent from the *material* integrity.

The causes that would thus exempt one from the material integrity are:

(i.) Forgetfulness, inadvertence, etc., that which is natural, or, at least, not gravely culpable in this way.

(ii.) Physical impossibility, as in the case of a dying person.

(iii.) Moral impossibility, as in the case when grave danger would be likely to result either to the confessor or the penitent from the confession materially entire.

A great concourse of people is not a sufficient cause of exemption from the material integrity, as is declared by the condemnation by Innocent XI. of a proposition to that effect.

That the integrity of the confession be observed it is necessary to make known all mortal sins as to their *species* and their *number*.

2. (1) *As to their species*, not only in general, as, for example, the man who has stolen from one, calumniated another, and killed a third, would not confess his sins sufficiently by saying that three times he had been guilty of grave injury to his neighbour; in like manner, as to sins against chastity, it is not sufficient to accuse one's self in a general way of having violated the sixth commandment, but it is necessary to say whether it is a sin of fornication, or adultery, or sacrilege, as the case may be.

(2) *As to the Number*.—This should be certain and definite, or as near the exact number as possible, so that all may be confessed. When the penitent does not know the exact number of the sins committed, he should mention the number as far as he recollects, and then add about five, ten, or fifteen times, more or less; or confess so many times in the day, or in the week, or month, as the case may be.

3. Some special difficulties arise as to the confession of doubtful sins and the circumstances of sins.

First, as regards *doubtful sins*, either it is a case of a sin when one is doubtful as to its committal, or doubtful as to whether it is mortal or venial. In such a case, theologians who are antiprobabilists say that all doubtful sins should be confessed as doubtful; but St. Alphonsus and all probabilists assert that there is no obligation of confessing such

sins when the doubt is positive—that is, when reasons *pro* and *con.* exist; but in the case of a *negative doubt* as to these being grievous, and that there is no solid reason for supposing that the sins committed are not grievous, then, according to the more common and very probable opinion, they should be confessed. St. Alphonsus, however, says[1] that in practice penitents are to be advised to confess sins, whether positively or negatively doubtful, since this is calculated to promote tranquillity of conscience. It will also be a security against deception, for it is more than even a clever theologian can do in some cases, to decide whether a sin is mortal or not; and it is not therefore safe for penitents to depend on their own judgment in a matter of this kind, so seriously affecting their salvation and the worthy reception of the Sacrament of Penance. An exception must be made in regard to the scrupulous and those of tender conscience, who are not to be allowed to confess all their doubts.

Furthermore, in regard to doubtful sins, it may be a case when mortal sins have certainly been committed, but one is doubtful as to whether they have been confessed or not. In such a case the sins have to be confessed according to the principle of possession, because the obligation of confession is certain, and its fulfilment is only doubtful. We must, however, in this except the case (1) of the scrupulous; (2) those who have always been diligent in their confessions, and if it be a doubt about a sin committed long ago; (3) those who have made a general confession after having carefully examined their consciences, and especially if they have already once or twice repaired defects in the integrity of their confessions. Penitents are not to be allowed to go back on their past lives continually, because it is certain that the committal of sin makes a stronger impression on

[1] N. 475.

the mind than its confession; and the fact of the confession may be more easily forgotten than the fact or act of sin.

As to the case when a sin has been confessed as doubtful, and one discovers afterwards that it is certain, it is controverted whether that sin has to be again confessed. St. Alphonsus holds the affirmative opinion in this case, because the sin must be confessed as it is in the conscience; and in practice all agree that it is safer to mention the sin now known as certain, which before was considered doubtful and confessed as such.

4. As regards the *circumstances of sin.* The circumstances which change the species of a sin, and thus notably increase its guilt, are certainly to be confessed. The reason of this is assigned by the Council of Trent,[1] because, unless these circumstances are made known, the sins of the penitent are not entirely confessed, and the confessors cannot properly judge of the case and pronounce sentence and assign punishment, unless such circumstances are made known to them.

But circumstances that notably increase the guilt of sin in the same species need not, according to St. Thomas and St. Alphonsus, be confessed; because no one is bound to observe a doubtful law, and since the law of confessing the aggravating circumstances of sin is very doubtful, we are not bound by it; and the Council of Trent did not explain the necessity of confessing them, because that obligation does not appear from the words of Christ nor from the institution of this Sacrament. According to this teaching, the circumstance of the habit of sin need not be confessed, as it does not change the species. But if the confessor asks about the habit of sin in order to form an opinion as to the state of the penitent's conscience, it must be confessed, as a proposition to the contrary was condemned by Innocent XI.

[1] Council of Trent, Sess. XIV., cap. v.

CHAPTER VII.

THE EXAMEN OF CONSCIENCE AND MANNER OF MAKING THE CONFESSION.

1. What is meant by an examen of conscience. Its necessity.
2. The general rule as to the time to be spent in the examination of conscience.
3. The subject-matter of the examination, and directions as to the manner of examining.
4. The manner of making the confession. Ordinarily by our own words, not in writing to an absent consessor.
5. Confession by telephone doubtfully lawful.
6. Public Sacramental confession never obligatory.
7. The practice of confession.
8. A general confession—when obligatory, and when advisable.

THE chief means of securing the integrity of the confession is a careful examination of conscience.

1. By the examen of conscience is meant a prudent and diligent search for the sins which one has committed, and which have to be confessed.

That such an examen is required is proved from the fact that this is the ordinary means necessary for securing the integrity of the confession.

In the examination ordinary diligence is required, more or less, according to different people and their different capacities, and such as one would give to an affair of great moment.

I have said 'ordinary diligence,' so that grave sins may

not, through wilful negligence, be omitted in confession. They need not be written down, and scrupulous people should not be allowed to spend too much time in the examination of conscience.

Uneducated people may be assured of help from the confessor when they go to confession, as their own minds are not capable of much self-examination.

2. It is not easy to fix any certain amount of time that should be spent in examining the conscience. This depends much on the frequency of the confession and the regularity of one's life. For persons of a calm and regular manner of life, and who go to confession every week or fortnight, less time is required than in the case of persons who lead a disturbed and agitated manner of life, who are engaged in many grave and distracting duties, and who confess only once or twice in the year.

The only rule to be given on this point is the general one of devoting as much care and exactness to this duty as we are accustomed to give to other important affairs. This is the most important affair of all, inasmuch as it concerns the salvation of our souls. At the same time we should in our examination guard against troubling our conscience with too much anxiety, or creating a state of scrupulosity, otherwise confession would become an insupportable burthen, instead of being, as it was intended by Christ in its institution, the consolation and the balm of the soul.

3. The examen should be on the commandments of God and the Church, on the seven capital sins, and the duties of our state of life. In passing in review each of these points, one will easily remember wherein he has failed or sinned by thought, word, deed, or omission.

In order to facilitate the search for sins, it will be useful to pass in review the places in which we have been, the

persons with whom we have associated, and the duties in which we have been employed.

To assist us still more in this examen, it may be well to read carefully through the formula of the examen of conscience, as found in so many manuals of devotion, and, furthermore, to attend to the daily examination of conscience.

The conscience is metaphorically called a book, and may be compared to a ledger and cash-book, in which a business man writes down his daily expenditure. In like manner we should keep accurately the account of conscience, so that at the end of a week, or a month, or a year, we may easily balance it, so that all accounts may be found accurate and exact at the end of our time of employment in God's service in this world.

After the examen of conscience, we should excite ourselves to contrition by meditating on some of the motives that may move us to contrition, as explained in a former chapter. Here I may add an explanation of the manner or method of making our confession after the examen of conscience, and the act of contrition which we are recommended to make before confession.

4. *The Manner of making the Confession.*—Sacramental confession should ordinarily be by our own words, because this is the ordinary way of manifesting our thoughts; other ways are adopted as a supplement, or as a help to this. It is, however, lawful to write the sin on account of very great anxiety or shame, or any other great difficulty in saying it.

I have said *ordinarily*, because those who are dumb, who are ignorant of the language, may make the confession either in writing or by signs, or through an interpreter. There is no obligation of confessing through an interpreter, nor is there, according to some, an obligation of writing

one's confession in case it cannot be made in words. St. Alphonsus, however, considers it the more probable and common opinion that this ought to be done if there be no danger of manifestation, or other extraordinary inconvenience. And there need be no danger of any manifestation if the writing be immediately burned or destroyed.

A person cannot make a Sacramental confession in writing to an absent confessor, and from the same absent confessor obtain absolution, as declared by Clement VIII., by condemning a proposition to that effect in 1602. The confession made to an absent confessor by writing is not Sacramental, and for receiving absolution there should be a moral presence of the penitent with the confessor. A moral presence is considered that in which men can converse together, even though it be in a loud tone of voice. Many theologians extend this to twenty yards, but in case of necessity a penitent can and ought to be absolved if perceived by any of the senses—that is, either by hearing or seeing.

5. As to whether confession can be heard, or absolution given, by means of the telephone is not yet quite decided. It would be certainly unlawful for a confessor to use that instrument as a means of hearing the confession and absolving an absent person, except in case of necessity.

In case of extreme necessity the question remains to be settled by the Holy See. In the meantime a priest might give absolution by telephone under condition to a person taken suddenly ill, so as to be in imminent danger of death, and when he cannot possibly reach the place where the person is. It is not certain whether such absolution would be invalid, inasmuch as the penitent and the confessor may be truly said to be conversing together, and consequently to be morally present to each other.

6. There is no obligation of ever making in public

Sacramental confession, as the Council of Trent teaches that confession is to be made in secret to the confessor. Christ has not anywhere prohibited public confession of one's sins, but He has nowhere commanded it, and it is not therefore of Divine precept.

Neither is there any human law enjoining that sins, especially secret sins, should be publicly confessed.

Hence it follows that confession which cannot be made without others hearing the sins, either in hospitals or to a deaf priest, is not obligatory, or it need not be materially entire.

7. *The Practice of Confession.*—Having examined our conscience and made an act of contrition, we should approach the confessional and take our turn with the other penitents.

You are reminded not to kneel too near the confessional, lest you should hear the sins of another person, and in case that by accident you do hear a sin, remember that you are bound not to reveal it, but to regard it as the greatest secret, and therefore never to be broken.

In presenting yourself before the priest, you should kneel down as if in the presence of God, Whom the priest in the tribunal of Penance represents. Make the sign of the Cross and ask the priest's blessing, saying: *Bless me, Father, for I have sinned.* The priest will answer: *May the Lord be in thy heart and on thy lips, that thou mayest truly and humbly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.* You have then to say the *Confiteor* as far as *Through my most grievous fault.* After which, begin your confession in some such form as this: 'My last confession was a week or a month ago: I received absolution and performed my penance. Since then I accuse myself of doing so and so, and of committing such and such sins, so many times.' In

confessing, you must avoid naming any person, and you should express yourself as clearly and as humbly as the nature of the sin allows.

If you did not receive absolution the last time, it will not do simply to confess the sins which you have committed since that time, if you go to another confessor. Your former sins must be confessed again, and therefore the accusation must go back to the time when you last got absolution and made a good confession. If it be to the same confessor, it may not be necessary to repeat to him again the sins you lately confessed when absolution was deferred—that is, if the confessor, on being told, does not consider it to be necessary.

When you have made a full and candid confession of all the sins you can remember, you are to say: *For these and all the other sins of my past life I am heartily sorry; I purpose amendment for the future; I most humbly beg pardon of God, and penance and absolution of you, my ghostly Father. Therefore I beseech*, etc. (the rest of the *Confiteor*).

Having concluded your confession, you should listen as attentively and respectfully to the advice or instruction of the confessor as if Jesus Christ Himself were speaking to you, and receive with humility the penance which he imposes.

Whilst the priest is giving absolution you should bow your head with as great reverence as if you felt the Precious Blood shed on Calvary flowing into your soul, to purify it from sin, and then, renewing your sorrow, you should make, or renew, a heartfelt act of contrition.

Absolution is the sentence of pardon given by the priest as minister of God in the Sacrament of Penance.[1]

On leaving the confessional you should thank God for

[1] 'Companion to the Catechism,' Lesson 28 on Confession.

the grace you have received, call to mind the advice of the confessor and resolve to put it in practice. And, out of respect to the Sacrament, you should avoid speaking of the confession or of the penance received, or any word of indiscretion, or that would serve no good purpose, except to satisfy idle curiosity.

An invalid confession has to be iterated, and I have explained above that if the iteration be to another confessor, the repetition of the former invalid confession is necessary; but if to the same confessor it may not be necessary, and the priest will himself decide for the penitent.

8. A general confession is a repetition of many confessions, and it may be either of the whole life or of a certain period of life.

It is necessary when it is morally certain that previous confessions have been invalid.

It is sometimes useful, especially at the principal stages of a Christian life, such as when Christians make a change of life by embracing religion, or when about to receive Sacred Orders; or in preparation for marriage, and it may also be advised, for greater security, at the hour of death.

It might, however, be useless, and even injurious, to some souls, such as the scrupulous or those of tender conscience.[1]

[1] See 'Convent Life,' p. 200.

CHAPTER VIII.

THE MINISTER OF THE SACRAMENT OF PENANCE.

1. The minister of the Sacrament. The power of *order* and of *jurisdiction*.
2. The three ways in which the power of *order* differs from *jurisdiction*.
3. Jurisdiction—ordinary and delegated.
4. Approbation required for a confessor.
5. The gifts or qualities of a confessor.
6. The Sacramental seal of confession, and the manner in which it is binding.
7. The sin of violating the seal, and the extent of its obligation.

MUCH importance should be attached to the choice of a confessor, and to the manner in which he is to be regarded by his penitents; and on this account it may be well to give an instruction on the minister of this Sacrament, especially as to his power of absolving, his qualities, and the obligation of the seal of confession.

1. The minister of confession or of the Sacrament of Penance is a priest who has jurisdiction over the penitent.

In order to absolve from sins, a twofold power is required, namely, that of *order* and of *jurisdiction*.

The *power of order* is that which a priest receives in his ordination, in which the full power of absolving is given; but in order to exercise that power he requires subjects.

The *power of jurisdiction* is that which assigns to a priest

subjects over whom he can exercise the power of absolution received in his ordination.

The power of order differs from the power of jurisdiction in the following particulars:

2. (1) The power of *order* is given equally to all priests, but not so the power of jurisdiction.

(2) The power of *order* is indelible, but the power of jurisdiction may be taken away entirely or in part.

(3) The power of *order* can be conferred only by Bishops in the Sacrament of Orders, but *jurisdiction* may be given by other ecclesiastical superiors.

3. Jurisdiction may be either *ordinary* or *delegated*. It is *ordinary* when acquired by reason of a benefice or office to which is attached the care of souls; *delegated* when granted by the direct commission or concession of an ecclesiastical superior, who has the power of delegating jurisdiction, such as the Pope, Bishops, and prelates in religious Orders.

As far as lay persons are concerned, the question of jurisdiction need not cause them any uneasiness, as the Church has so many safeguards to protect them and to see that that power is exercised only by those duly appointed and fitted for the care of souls.

That no one may be deprived of this Sacrament at the hour of death, the Church then gives to every priest jurisdiction if an approved confessor is not present or cannot be found.

In a case of danger of death, according to the teaching of the Council of Trent, the Church gives power to every priest to absolve from every sin and censure.

And also in a case when a priest in charge of souls or otherwise acting as confessor is commonly understood to be acting with jurisdiction, the absolutions are all valid, even though it should happen that on account of some canonical impediment the priest may not be authorized to act. In

this case, to prevent injury to souls, the Church in the case of a common error supplies jurisdiction. This would not be the case in supplying for a particular error made by one or two penitents.

4. Besides jurisdiction, a confessor also requires approbation before he can absolve from sins.

Approbation means a judgment of the fitness of a priest to hear confessions. It is different from *jurisdiction*, although the two are sometimes confounded.

Approbation is required both for the lawfulness and the validity of absolution, and it suffices that it be given by the Bishop or Ordinary of the place where the priest hears confessions.

Besides these powers which every priest must have before hearing confessions, it may be well for you to reflect also on the qualities which the Church requires in confessors, and also the duties or offices which they have to fulfil.

5. As to the gifts or qualities of a confessor, there are three commonly enumerated—namely, probity of life, science, or theological knowledge, and prudence.

The duties or offices of a confessor are mentioned as four —namely, that of father, of judge, of physician, and of doctor.

He requires knowledge sufficient to solve the cases that are submitted to him, to recognise the difficult and intricate cases, so as to consult or study before giving an unsafe decision which might be to the injury of the penitent or others, and to be able to direct souls in the duties of a Christian life and in the way of Christian perfection.

As judge he is obliged to know the case both from the confession of the penitent and from the prudent questions which, when necessary, he is obliged to ask before pronouncing sentence, so that he may be able to form a just judgment as to the nature and gravity of the sins and the

dispositions of the penitent, in order to concede or defer absolution, and be able to impose a suitable penance.

His judgment need not be minute as to the nature of each particular sin, or as to whether it is mortal or venial, etc., but it should be a prudent judgment, founded on the hearing of the case and the dispositions of the penitent, so that he may be able to prescribe what is best for the good of that soul whose conscience he knows.

6. In connection with the minister or confessor, I may here explain what is meant by the seal of confession—that which is its great security.

By the Sacramental seal is meant the inviolable obligation of keeping secret and never revealing those things heard in Sacramental confession, or of using that knowledge in any way to the detriment of penitents without their consent.

This obligation is imposed first by the natural law, which obliges us to keep what is secretly confided to us, and not to do injury to the reputation of our neighbour.

Secondly, it is imposed by the Divine positive law, inasmuch as it is implied in and necessarily connected with the Divine precept of confession, which could not be observed without the Sacramental seal, and therefore the obligation is, in a certain way, Sacramental, arising out of the Sacrament itself.

Thirdly, it is binding by ecclesiastical precept, which is declared by the fourth Council of Lateran: 'Let the priest beware of ever, either by word or sign, betraying sinners.' Ecclesiastical penalties are ordained for the violation of this obligation, namely, the penalty of deposition, cessation from ever hearing confessions, and perpetual imprisonment in a monastery.[1]

This obligation arises only from Sacramental confession—that is, a confession made in order to receive the Sacrament,

[1] These are *Ferendæ Sententiæ.*

not from confession made through pretence, or, if such a case could happen, a confession made through mockery, or any other irreverent or worthless object, without the intention of receiving a Sacrament.

No case can possibly occur when it would be lawful for a priest to violate the seal of confession, not even in the case of saving the whole country or nation from ruin, or preventing the deaths of human beings, because the secret of confession has been instituted for the good of the whole Church and the spiritual welfare of the whole Christian community, and no greater good can be supposed than this end for which it has been instituted, and therefore it cannot be violated for any other good or any object whatsoever. It must be kept even at the cost of our lives, as in the case of St. John Nepomucene.

7. Its violation would be (1) a grave sin of sacrilege, inasmuch as it is injurious to the Sacrament; (2) it would be a grave sin of infidelity, inasmuch as it is the revelation of a secret; and (3) it would be a great sin of injustice, inasmuch as it would destroy the reputation of our neighbour.

The obligation of the secret extends *directly* to all those things that belong to the Sacramental confession—that is, to the sins, and everything that is said in explanation of the sins. *Indirectly* it extends to everything by which the sinner or the sins might be discovered or known, and also to everything that might harm in any way the penitent, or render the Sacrament odious.

Strictly speaking, only the confessor is bound by the *Sacramental seal*, as he only is the minister of the Sacrament to which alone the seal is annexed. But, by participation, all those who, by any accident, may hear the sins of another, or gain the knowledge of them through the confessional, are bound to keep the secret.

The penitent, however, may give leave to a confessor to speak about things heard in the confessional, and by so doing enable the priest to know, as man, those things which in the tribunal he knows only as God. But the permission of this kind should be entirely *free;* it must be formally and explicitly granted, and for some just cause, either regarding the soul of the penitent, or for the purpose of obtaining the advice and counsel of a more learned or more experienced confessor.

So strict is this obligation that, outside the confessional, the confessor cannot, without permission, speak even to the penitent of the things heard in the tribunal of Penance, and not even for the purpose of rectifying a mistake made in the confessional. But in another confession he may, for a just cause—that is, for the utility of the penitent and for the better administration of the Sacrament—refer to a past confession, and to things made known in former confessions.

Furthermore, it must be known that it is not lawful for a confessor to make free use of the knowledge received in the confessional. All heard therein must be regarded as not heard or not known, because he does not know those things as man, but as God—that is, he can never make use of this knowledge (1) where there is any danger either direct or indirect of revelation, or (2) when there can be injury either to the penitent or a third party, such as the deposition from office or the denial of suffrage, etc. But if neither of these consequences can follow, then he can make use of the knowledge received in the confessional, either to pray for the penitent, to consult books or theologians, etc.

I need not add that the confessor cannot be said to use the knowledge received in the tribunal of Penance if he knows the fault or guilt from some other source or from other people, either before or after hearing confessions; and even though he may have heard that fault in the confessional

there is no reason to prevent him using the human knowledge that he received from another source like any other man, only that he must be careful lest anyone should be scandalized by imagining that he makes use of confessional knowledge, and hence priests are careful never to speak of things of this kind unless for some grave reason or necessity.

CHAPTER IX.

SACRILEGIOUS CONFESSIONS.

1. What is meant by a sacrilegious confession. Those unworthy of absolution.

2. Remarks of the Catechism of the Council of Trent and the Roman Ritual on those to whom absolution is to be denied or deferred.

3. Certain classes of penitents considered: (1) Those who show no sign of sorrow. (2) Those who refuse to forgive or to renounce hatred and ill-will. (3) Those who are unwilling to make restitution when they are able. (4) Those who are unwilling to forsake or give up a proximate occasion of sin. (5) Habitual and relapsing sinners. (6) Those who give public scandal, and are unwilling to make reparation. (7) Those ignorant of the necessary truths to be known as a means to salvation.

1. UNDER the title of sacrilegious or bad confessions we may treat of the various cases of persons who are unworthy of absolution. A sacrilegious confession means the receiving of absolution without the proper dispositions, and therefore by explaining the different cases of those who are considered unworthy of absolution, you will the better understand when one may be guilty of making a bad or sacrilegious confession.

It is well to remind you that the priest has the power of retaining sins as well as the power of pardoning. And he must therefore diligently decide whether penitents are properly disposed for absolution or not. If not, the absolution is to be refused or deferred. However, the refusal or

the putting off the absolution is the exception. As a general rule absolution is given, but sometimes it has to be deferred in the case of those who are incapable of receiving it worthily. And when this has to be done, the priest always shows great charity towards the penitent by his words ; and, that he may not remain too long without the grace of the Sacrament, he is usually exhorted to return again in a short time to confession, so as to receive absolution, with the necessary dispositions.

2. In regard to the unworthy in general, I may quote the words of the Catechism of the Council of Trent : 'Should, then, the confessor meet persons entirely unprepared for confession, he should dismiss them without harshness, exhorting them in the kindest terms to take some time to reflect on their sins, and then to return ; but should they declare that they have already done everything in their power to prepare, and there is reason to apprehend that, if sent away, they may not return, their confession is to be heard, particularly if they manifest some disposition to amend their lives and can be induced to accuse their own negligence and promise to atone for it at another time by a diligent and accurate scrutiny of conscience. In such cases, however, the confessor will proceed with caution. If, after having heard the confession, he is of opinion that the penitent did not want diligence in examining his conscience, or sorrow in detesting his sins, he may absolve him ; but if he has found him deficient in both he will, as we have already said, admonish him to use greater care in his examination of conscience, and will dismiss him in the kindest manner.'[1]

To this remark may be added the instructions given in the Roman Ritual as to the order of administering the Sacrament of Penance. It says : 'Let the priest diligently

[1] Catechism of the Council of Trent.

see when and to whom absolution should be given or denied or deferred, lest he absolve those who are incapable of receiving such a favour; as are those who show no signs of sorrow, who are unwilling to put away hatred and enmities, or to restore the goods of others when they are able, or to avoid the occasions of sin, or those who in any other way refuse to change their life for the better, or those who give public scandal, unless they make amends publicly and remove the scandal.' The same Ritual instructs as follows: 'Those who seldom confess, and who easily fall again into the same sins, may be counselled with advantage to confess often, say once a month, and on certain solemn feasts, and if expedient they may also communicate.'

From these instructions we may conclude in general that absolution is to be deferred in the case of those who have no sorrow for their sins, and as a rule the confessor gives absolution, except in the case when the penitent shows that sorrow for sin is entirely absent.

Therefore those who confess all mortal sins, who do not appear wanting in sorrow, and who show a good-will to amend their lives, are considered worthy of absolution, and may receive validly the Sacrament of Penance.

After stating this much in general, we may refer particularly to the cases of the unworthy as mentioned in the Roman Ritual. We have six classes of penitents mentioned in the ritual as unworthy of absolution, and to these may be added a seventh, namely, the class of those who are ignorant of the things necessary for salvation.

3. (1) *Those who show no Sign of Sorrow.*—These are they who come to confess with an unbecoming and proud manner, as if they despised the minister of God, and show impatience and indignation at the necessary questions which the confessor may have to ask, who mention mortal sins as

indifferent things, as if they were not of much consequence one way or another, etc.

Under this head theologians treat of the case of the dying in an exceptional manner—especially those who are out of their senses, and who cannot give any signs of sorrow.

The general rule is that absolution is to be given to all the dying unless they are *certainly* indisposed. This rule applies not only to those who, in the presence of a priest, give some sign of sorrow, or who gave such a sign before the arrival of the priest, or expressed a wish to confess, but also to those who have given no such sign, but who have lived in a Christian manner; and it may be given even to those who have not lived good lives, and who lose their senses when in sin, or who in their frenzy or wandering say they do not wish to confess. The reason is because the Sacraments are for men, and it is better to expose to the danger of nullity the Sacrament of Penance a hundred times than to deny it to one dying sinner who may be disposed to receive it without our knowing it, especially at such a time—namely, at the hour of death.

At the same time you should remember the obligation of calling in the priest without delay in the case of a sick person, because, if called too late and he finds the person insensible, all that he can do in the case is to suggest some motives to move the sick person to sorrow, and try to make him understand that he is about to give him absolution, and then absolve after imposing some simple penance, such as to invoke the Holy Name of Jesus in his heart or to kiss the Crucifix. In such a case, should the sick person afterwards recover the use of his senses and of his speech, the priest should be again sent for without delay in order that he may receive the confession of that dying person.

(2) *Those who refuse to forgive or to renounce Hatred*

and Ill-will.—The second class of penitents who make bad confessions, or who are indisposed for absolution, are those who refuse to forgive or to renounce hatred and ill-will or enmities. The hatred and enmity referred to is that which is grave and mortally sinful. Such as refuse to renounce sins of this kind are unwilling to fulfil the grave precepts or the grave obligation of charity; consequently they cannot have true contrition or the proper dispositions for obtaining pardon.

By hatred and enmity is meant the hatred of the will (not of feeling merely), by which you may wish some great evil to your enemy, or cherish a grave and wilful aversion for your neighbour, and meditate revenge. This hatred of the will is different from that which one may feel in the sensitive part of our nature, in which an aversion may arise that is not voluntary or under our own control.

(3) *Those who are unwilling to make Restitution when they are able.*—Under this class of penitents are included those who have stolen, or who have in their possession ill-gotten goods, or who have injured others in their good name by calumny or detraction, or done harm to them in soul or body, and who positively refuse to make restitution when they are able. Such people are incapable of absolution, because they refuse to fulfil a grave obligation of justice, and therefore are in a state of mortal sin which is incompatible with the *contrition* necessary in order to receive absolution worthily.

As a rule, when penitents have the will to make restitution, they may validly receive the Sacrament; but if they have promised before one or more times and failed to restore, then it is to be feared that, as they have broken faith in not keeping that promise, they will again neglect to make restitution, and it may be well to defer absolution until that duty be performed.

Restitution is sometimes a very difficult matter, and experience proves that many fail in this respect even after promising.

(4) *Those who are unwilling to forsake or give up a Proximate Occasion of Sin.*—It is necessary to explain at some length the occasions of sin and the obligations of avoiding them.

The occasions of sin may be either *remote* or *proximate. Remote* is that in which a person *rarely* falls; the *proximate* is that in which a person frequently falls into sin.

As there is no obligation of avoiding the remote occasion of sin, we need not make any further reference to it here. To avoid *remote* occasions we *should*, as St. Paul says,[1] go entirely out of the world, as there are snares and dangers to be found everywhere.

The *proximate occasion* is that which of itself leads to mortal sin and frequently, if you are frequently in the occasion. It is any external thing or circumstance, of place, person, act or employment, which leads a person into sin.

It has two characteristics: (1) the likelihood of one falling into mortal sin on account of the close connection between the occasion and the sin, so that there is a moral danger of a fall; (2) the frequency of the falls, which has to be determined, not arithmetically, but according to a moral judgment, so that it can be said that this particular man in this or that particular occasion frequently sins.

The occasion may be *absolute* or *relative.* The *absolute* is that which of its own nature, on account of human weakness, is calculated to lead any man into sin, and in which most men would sin. The *relative* occasion may be regarded as personal, and, owing to the particular disposition of the person, may on that account lead to sin that particular person, though it might not be the occasion of sin to others

[1] 1 Cor. v. 10.

—thus, for example, going into a public-house would be a *proximate* occasion of sin to a drunkard.

The occasion may also be either *continuous* or *interrupted*: *continuous*, as in the case of an inebriate keeping a public-house; *interrupted*, such as visiting periodically a public-house in the case of one who is in the habit of getting drunk.

Again, the occasion may be either *voluntary* or *involuntary*. *Voluntary*, or *free*, is that which can easily be abandoned; *involuntary*, or *necessary*, is that which it is either morally or physically impossible to abandon or relinquish.

A *physical impossibility* would be if a man were locked up in the occasion of sin and could not get out, such as a man addicted to drink being confined in a wine-cellar. A moral impossibility would be when the occasion cannot be given up without grave danger of injury to one's life, fortune, or good name, as for example, a child in the house of his parents where there is the occasion of sin, or a servant who cannot get another place without falling into an equal or a greater danger.

Now as to the manner of avoiding these occasions. A proximate occasion of sin may be avoided in a twofold way: *physically* and *morally*. *Physically*, when the person or place is absolutely shunned, and that given up which was the occasion of sin. *Morally*, or equivalently, the *proximate* occasion may be abandoned when the person or place is not absolutely abandoned, but when proper means are taken to remove the moral danger of sin which is connected with it, or, as it is said, when the *proximate* occasion becomes *remote*.

The *proximate* occasion should be avoided *absolutely* and *physically*, except when grave conditions and reasons are to be found, on account of which it suffices to avoid it morally or to cause it to become remote.

These conditions are (1) that the occasion be not evil *in itself;* (2) that there be a just cause for it; (3) that there be a hope for the future that the penitent, by the use of spiritual remedies, may abstain from sin under the circumstances.

The means prescribed as a remedy in such cases, especially in regard to the occasions of sin against purity, as given by St. Alphonsus, are: more diligent prayer, more frequent reception of the Sacraments, daily to renew at the feet of the Crucifix the resolution not to sin, not to remain alone with the person who has been the occasion of sin, etc.[1]

Those who find themselves in the proximate occasion of sin, and are unwilling to renounce or avoid the occasion, are not disposed to receive absolution, because they have still the will to sin and want the resolution of amendment.

Penitents ought not to deceive themselves by promising amendment, without the will to give up the occasion, and when it is a voluntary and *continuous* occasion, let it be abandoned and renounced even before absolution, when this can be done without grave inconvenience and without grave difficulty. As regards interrupted occasions, after two or three times the penitent ought not to venture on receiving absolution until the occasion be abandoned, as he can know by experience that his promises were weak and futile, and he did not keep them.

When the occasion is *involuntary* or *necessary*, let the penitent have the firm and determined will to renounce it *morally*, and be faithful in making use of the spiritual remedies which the confessor prescribes.

By the observance of these few directions the validity of the Sacrament may be preserved, and souls may be protected against deception and the danger of making sacrilegious confessions.

[1] St. Alphonsus, No. 455.

(5) *Those who in other Ways show Unwillingness to renounce their Sins and amend their Lives.*—Under this class we may place habitual and relapsing sinners.

Habitual sinners are those who by repeated acts have contracted the habit of sin. Relapsing sinners are those who after confession and repentance fall again and again into the same or similar sins.

When it appears in these cases that there is no hope of amendment, or that they have not true sorrow for their sins, or a resolution to avoid sins for the future, they are not worthy of absolution.

As a rule, habitual sinners receive absolution the first or second time that they confess their evil habit, even though they may not have improved, provided there be the serious purpose of amendment. As long as they have true contrition in their hearts, and show signs of it in their confession, habitual and relapsing sinners may receive the Sacrament validly.

The ordinary signs of true contrition are: an humble and candid confession; that the accusation proceed from the heart as well as from the tongue, and that the sorrow and purpose of amendment be expressed with sincerity. If all the sins, even the greatest and the most shameful, be honestly told; if the penitent come spontaneously and willingly to confession, especially when he does so in the face of some internal or external conflict; and if after the admonition of the confessor he declares himself ready to make use of all the necessary remedies, and to follow the direction given him, one may conclude that true sorrow is in the heart.

In such a case the penitent may be deemed worthy of absolution because there are sufficient signs to prove the existence of true sorrow in the heart, and a sincere purpose of amendment. The great danger in the case of relapsing

sinners is that the necessary sorrow may be wanting. How, they say, can a person be truly sorry for his sins who falls into them again without any effort to resist the temptations, or to overcome his evil inclinations? This is a strong argument against habitual and relapsing sinners. However, even these poor sinners, as often as they have true and sincere sorrow for their sins, are disposed to receive pardon from God and absolution from the confessor when he is satisfied as to the truth and sincerity of their contrition.

(6) *Those who give Public Scandal, and who are unwilling to make Public Satisfaction or to remove the Scandal.*—By these may be understood those who publicly apostatize from the faith, who are responsible for the keeping of scandalous houses, or who publish bad and immoral books, etc. These must regard themselves as unworthy of absolution as long as they are unwilling to remove the scandal, because in this case they refuse to fulfil the grave obligations of removing that which is the occasion of spiritual ruin to others.

Such sinners should make public reparation, but by removing the scandal the reparation is as a rule sufficient, and this may be required, before absolution, in the case of those who have promised to remove it in past confessions, and have failed to do so; and absolution should also be deferred in the case of some very great scandal that excites public indignation, lest the faithful should be scandalized in seeing the person approach the Sacraments before due reparation is made.

For ordinary scandals, such as drunkenness, blasphemy, and the like, they are usually removed by abstaining from these sins and approaching the Sacraments.

(7) *Those who are Ignorant of the Truths that are necessary to be known as a Means to Salvation.*—All penitents should know the following truths: (1) that there is one God and three

Divine Persons: the Father, the Son, and the Holy Ghost; (2) that God the Son, the Second Person of the Blessed Trinity, became man, and died on the Cross to redeem and save us; (3) that God will reward the good for ever in heaven, and punish the wicked by the everlasting pains of hell.

Unless penitents have explicit faith in these truths they are indisposed for absolution. But these poor creatures, according to the ritual, are not to be sent away, but are to be instructed. When penitents are ignorant of the rudiments of the Christian faith, and if there be time to do so, the confessor as a rule enables them to make an act of faith, and instructs them in those truths of faith that are necessary to be known and believed in order to obtain salvation, and admonishes them to receive further instruction afterwards, so that they may not continue wilfully ignorant of their duties and obligations as Christians.[1]

[1] The truths necessary (*necessitate medii et necessitate præcepti ad Salutem*) are given in the treatise on Faith. See 'Creed Explained,' chap. iv., p. 14.

CHAPTER X.

ON SATISFACTION.

1. The meaning of satisfaction and its division.
2. Satisfaction in general. (1) Man can make satisfaction to God. (2) One man can satisfy for another.
3. Conditions required for satisfaction.
4. Satisfactory works.
5. Sacramental satisfaction.
6. The effects of Sacramental satisfaction.
7. The quality and quantity of the penance to be imposed.
8. The time and manner of performing the penance.
9. When the penance may be changed.
10. The question of public penances.

THE third part of the Sacrament of Penance is *satisfaction*. Of the three parts of this Sacrament two have been explained, and it now remains that we explain this third part.

1. The word 'satisfaction' is derived from the Latin word *satisfacere*, which means *to do enough*. Taken in a general sense, it means the paying of debt, and in this sense it is understood as that by which the injury done to God by sin is repaired. Father Xavier Schouppe in his theology explains the nature and division of satisfaction in the sense of the Church in the following manner:

Satisfaction for sin is twofold: the satisfaction of Christ, and the satisfaction of a Christian. The satisfaction of Christ is that which our Divine Lord paid for us abundantly

by His sufferings and death upon the Cross. The satisfaction of a Christian is that which is offered by the faithful themselves, which, however, receives its efficacy and its whole value from the merits of Christ. This may be defined: 'The accepting and bearing (or undergoing) of temporal punishments, by which, through the merits of Christ, the sinner pays the debt due to the Divine justice.'

Sin incurs a double debt, that of *guilt* and of *punishment*, and hence a twofold satisfaction must be made to God—one on account of the *guilt*, and the other on account of the *punishment*. The satisfaction for the *guilt*, or the repentance which God requires for the remission of the *guilt*, consists of contrition and confession, as already explained; *satisfaction* is that which pays for the penalty due to sin. By the name of *penalty* is understood some evil or inconvenience contrary to our pleasure, to our feelings and natural inclinations, which is inflicted for the punishment of sin. The penalty is both *eternal* and *temporal*. Here we speak only of the *temporal* punishment, which alone often remains after the sin is forgiven. The guilt of eternal punishment, as it is inseparably connected with mortal sin, is always remitted with it.

Satisfaction that is made for temporal punishment or penalty may be defined: 'A penal work patiently borne or undergone in order to pay to God the debt of sin.' It is either *pro pœna*, for or in the place of punishment, or *in pœna*, in punishment. This latter is called *satispassion*, and is the same as the penalty itself, without any commutation or change until the last farthing be paid,[1] as in purgatory. The satisfaction *pro pœna* is the voluntary punishment of one's self offered to God on account of sins, that He may remit the *temporal punishment*. This is divided (1) into

[1] St. Matt. v. 26.

Sacramental and *non-Sacramental*, (2) into *public* and *private*, (3) into *condign* and *congruous* satisfaction.'[1]

In regard to a work being penal, we may note that in our present state every act of virtue may be called penal or *afflictive*, and consequently satisfactory; the more penal it is, so much the more is it satisfactory.

2. Before speaking of Sacramental satisfaction, it may be well to refer briefly to that satisfaction which is voluntary and not Sacramental, or, rather, to satisfaction in general, and on the authority of St. Thomas we have the following propositions and conclusions in regard to it:

(1) Man can make satisfaction to God, not, indeed, adequately, or according to the full amount of satisfaction due to Him, but according to a certain proportion, and this suffices for satisfaction; it is sufficient when a man pays to God what he can: God's love and friendship towards us will accept it, although it may not be equal to the full amount due to Him.

(2) One man may satisfy for another. It is necessary, in order to understand how this can be, to remember that satisfaction is a kind of medicine, that heals past sins and preserves us from future ones. As to its preserving property for the future, the satisfaction of one cannot benefit another, as the fast of one man cannot overcome the body of another; but as regards paying the debt of past sins, one can satisfy for another, provided he be in charity or in a state of grace, that so his works may be satisfactory.

3. Three conditions are required for *satisfaction:*

(1) *On the part of the person satisfying*—that he be living here on earth, and be in a state of grace. In order to satisfy for another, that other must be in a state of grace, but he need not be here on earth, as in the case of the souls in purgatory.

[1] 'Elementa Theol. Dog.,' tr. 14, n. 202-206.

(2) *On the part of work*—that it be good, and performed in honour of God. These satisfactory works are not confined to those which we voluntarily undertake, or those that are imposed by the priest, but may include also the temporal calamities sent by God if patiently borne and offered in satisfaction for our sins.

(3) *On the part of God*—that the work be accepted in satisfaction; but this is always the case if the two first conditions are fulfilled.

4. All satisfactory works may be reduced to three kinds, namely, *prayer*, *fasting*, and *alms deeds*. Thus, all the works that belong to the honour and adoration of God may be classed under prayer; corporal austerities may all be referred to fasting, or brought under this head; and the works done for the benefit of our neighbour are signified by alms deeds.

After this short explanation of satisfaction in general, we have now to consider Sacramental satisfaction, or what is ordinarily known as the penance given by the priest in the sacred tribunal.

5. *Sacramental Satisfaction.*—This is the penance imposed by the confessor on the penitent, forming a part of the Sacrament of Penance. 'This, *as to its principle* or the disposition required in the penitent, is an *essential* part of the Sacrament, and inseparable from true contrition (whether perfect or imperfect), whereof it is a necessary consequence. But *as to its acts*, or the actual imposing of it by the confessor, and its actual performance by the penitent, it is only an integral part of the Sacrament, and is necessary by Divine precept. We cannot receive absolution without being *disposed* to satisfy God's justice; but we can receive it, validly and worthily, before we have actually performed the satisfaction.'[1] From this it follows that a penitent is

[1] Perry's Full Course of Instructions.

obliged to accept and to fulfil a just penance. This obligation is grave and binds under mortal sin, if mortal sins have been confessed and a heavy penance imposed by the confessor; so that one who should receive absolution, and have the intention of not performing the penance given on account of grave sins, would be guilty of a sacrilegious reception of the Sacrament of Penance, as there would be no real contrition in such a case.

A light penance given for venial sins, or for mortal sins of the past life already forgiven, would bind under venial sin, and the intention of not performing it would not render the absolution null and void, according to the more probable opinion. There is, however, in all cases the obligation on the penitent to accept the penance given by the confessor, and to perform it if this is possible. The case of the dying is excepted, when the penitent is incapable of receiving or performing any penance. Ordinarily speaking, some light penance may be imposed on the sick, and on the dying even, such as the invocation of the Holy Name either by word or in the heart, the kissing of the Crucifix, etc. In case of recovery, they may be able to do more penance and offer more satisfaction to God for their sins; but this is not of obligation, unless imposed by a confessor in the tribunal of Penance.

The Sacramental penance is imposed according to the Council of Trent[1] for three ends: (1) As a punishment for past sins; (2) as a preservative or custodian of a new life; (3) as a medicine curative of vicious habits and the remnants of sin.

6. The effects of Sacramental satisfaction are:

(1) Certainly the remission of temporal punishment more or less.

(2) Probably an increase of sanctifying grace.

[1] Council of Trent, Sess. XIV., Cap. viii.

(3) Probably supernatural aids to enable us to guard against sin.

The prayer which the confessor adds after absolution, *Passio Domini . . . quidquid boni faceris et mali sustinueris sit tibi*, etc., besides being a pious petition and prayer offered by the priest in behalf of the penitent, according to the authority of St. Thomas, quoted by St. Alphonsus,[1] it elevates all the good works of the penitent to have the effect of Sacramental satisfaction, even those that are not imposed as a penance, and this would seem to be the mind of the Church in prescribing this prayer. Billuart admits this in the case when the confessor intends by this prayer to elevate the good works of the penitent to the plane of Sacramental satisfaction, and signifies that to the penitent. This is a pleasing and consoling doctrine in cases where only a light penance can be imposed, as, for example, in the case of the sick, as the confessor can declare that the sufferings and afflictions of the malady patiently borne may be offered as Sacramental satisfaction for their sins, without prescribing the patient endurance of those sufferings as a formal penance.

7. It is the duty of the confessor to judge of the quality and the quantity of the penance to be imposed.

The Council of Trent prescribes that salutary and becoming or fitting penances be prescribed according to the nature of the sins and the strength of the penitent. A work already of obligation may be prescribed as penance, such as to hear Mass on Sunday or to abstain on Friday. Then its omission would be a twofold sin by reason of the double obligation. St. Charles Borromæus, in his instructions, teaches that the nature of the penances imposed should correspond with the nature of the sins confessed; thus, for sins of impurity, fastings, watchings, pilgrimages,

[1] N. 507.

and other corporal austerities, are enjoined. For sins of avarice, besides paying just debts and making restitution, alms deeds, according to their ability, are to be prescribed to sinners. Pride and other spiritual vices are to be cured by prayer, by which strength and vigour may be obtained to resist these vices. For negligence in learning the Christian doctrine of which penitents may be ignorant, the hearing sermons and attending at Sunday-school are remedies. The indevout and tepid may be helped by prescribing more frequent visits to the church and attendance at the offices of the Church. Then the priest has to attend to the condition of the penitents, as to whether they are rich or poor; servants or their own masters or mistresses, as the case may be; whether they are sick or in health, young or old, etc.

8. It remains that I explain the time and the manner of performing the Sacramental penance.

As to the time. It should be performed in the time designated by the confessor; and if he does not specify any time, then the penance should be performed on the first convenient opportunity or occasion, and not put off without reason. In fulfilling a penance imposed for mortal sins, it is more probable that a long delay, say, for example, of two or three months, would be a grievous sin; and a shorter time in the case where the penance is medicinal, and the danger of forgetting it may exist; or the danger of it being impossible to fulfil it later on, if put off. However, in this matter no certain or absolute rule can be laid down. It may be well to know that, although it is more beneficial to the soul that the penance be performed in a state of grace, nevertheless it can be performed even when the soul is in sin, and therefore those who unfortunately fall into sin soon after confession should not on that account omit saying the penance. The penitential work, whatever it is, may be performed and

the obligation of the Sacramental penance satisfied; but the work will not have the effect of the remission of temporal punishment due to sin; because for this effect good works must proceed from charity, or from the soul in a state of grace.

It is advisable that, if at all possible, the penance should be performed immediately after the reception of the Sacrament.

9. Sometimes penitents may require the penance to be changed, and for this purpose we must remember that three things are required: (1) The authority of a confessor; (2) a just cause; (3) that the change be made in the tribunal of penance.

As to the first condition. It may be done by the same or another confessor; if by the same, the confession need not be repeated; if by another, he must have the knowledge of the former penance, and also of the reason or cause for wishing it to be changed; and, according to some, the confession should be repeated in the case of its being another confessor. Although St. Alphonsus calls the opposite opinion *satis probabilis* (No. 529).

In regard to the just cause, the confessor will have to consider the difficulty of fulfilling the former penance, as well as the weakness or inability of the penitent, and be guided by the rules given for the imposition of penances.

The change should be made in the tribunal of penance. This is certain in the case of the confessor being different, but the same confessor may change the penance immediately after he has given absolution, as his judgment of the case still remains the same and morally perseveres; but, according to St. Alphonsus, he cannot change the penance outside the tribunal of penance after the penitent has departed; others affirm that he can do so even in this case.

It is the more common opinion that when the penance is

changed in the manner here explained, the penitent may return to the former penance without any fault or defect as to the Sacramental obligation.

A penance may not only be changed, but in some cases its obligation may not bind at all. This would be the case if the absolution should be invalid from whatsoever cause, and in the case when its fulfilment becomes either morally or physically impossible, as, for example, when it is entirely forgotten. In this case one is advised to ask for another penance if this can be done conveniently; but St. Alphonsus says that it is more probable that this is not obligatory.

10. In regard to a public penance—that is, a penance by which the sin would be made manifest, or by which a grave suspicion would be excited against the penitent of having committed some great crime—we have the following instructions given: First, the Roman Ritual says that for secret sins, no matter how grave, a public penance cannot be imposed. For public sins a confessor may impose a public penance in the case when a penitent, on account of a public sin, is bound to make public satisfaction in order to repair the scandal given. But if a public penance is not clearly necessary for this purpose, it ought not to be enjoined by the confessor on an unwilling penitent. Almost the best public reparation a person can make is to be seen going regularly to the Sacraments, although it might in some cases, where grave scandal is given, make a very bad impression in the minds of Christians to see public sinners going to the Sacraments without first making some public reparation for their scandal and had example.

In conclusion, let us remember that we ought not to be content with doing the penance imposed by the confessor, but that we should impose other penances on ourselves, and perform other penitential works and offer them to God in expiation of our sins; and, above all, we should endure

with patience the pains and sufferings of life and the punishments sent us by God. The Council of Trent teaches: 'Tantam esse divinæ munificentiæ largitatem, ut non solum pœnis sponte a nobis pro vindicando peccato susceptis, et sacerdotis arbitrio pro mensurâ delicti impossitis; sed etiam (quod maximum amoris augmentum est) temporalibus flagellis a Deo inflictis et a nobis patiente toleratis apud Deum Patrem per Christum Jesum satisfacere valeamus.'[1]

[1] Council of Trent, Sess. XIV., C. ix.

CHAPTER XI.

ON INDULGENCES.

1. The meaning of an indulgence.
2. The power of granting indulgences belongs to the Church.
3. What is understood by the treasury of the Church? (1) The superabundant merits of Christ. (2) The Communion of Saints in reference to this point.
4. Indulgences to the living and the dead—the difference in the application.
5. The division of indulgences.
6. Plenary and partial indulgences explained.
7. The plenary indulgence of the Jubilee explained.
8. The plenary indulgence at the hour of death—how manifold.
9. The conditions required for gaining indulgences—especially a plenary indulgence—explained.
10. The prayers for the intention of the Pope.
11. The conditions required when the indulgence is applicable to the souls in purgatory.
12. Conclusion.

1. In order to supply for the insufficiency of our own personal satisfactions, the Church offers us indulgences.

The word 'indulgence' means an act of grace or favour, or mercy, because by it that is forgiven in mercy which might be demanded in justice.

An indulgence, as defined by the Catechism, 'is a remission of the temporal punishment which often remains due to sin after its guilt has been forgiven.'

An indulgence does not remit any sin, not even a venial sin; neither does it remit the eternal punishment due to

sin, but only the temporal punishment due to sin after the guilt and eternal punishment are forgiven—that temporal punishment which must be endured in this life or in purgatory. An indulgence is not Sacramental, but is granted outside the Sacraments and not by means of them, so that no indulgence is ever granted by the confessor in the tribunal of Penance. And the injunction of the particular Sacramental penance can never be omitted by the confessor on account of the indulgences granted to the faithful.[1]

2. The power of granting indulgences belongs to the Church—that is, to the Pope and to the Bishops.

That the Church has this power is a defined article of our faith, as declared by the Council of Trent: 'As the power of granting indulgences was granted by Christ to the Church, and it has used this power, Divinely granted to it, even from the earliest times, this sacred Council teaches and commands that the use of indulgences, which is most salutary to Christians, and approved by the authority of sacred Councils, is to be retained in the Church, and strikes with *anathema* those who say that they (indulgences) are useless, or who deny that there is power in the Church to grant them.'[2]

Jesus Christ gave this power to His Apostles when He said to them: *Whatsoever you shall loose upon earth shall be loosed also in heaven.*[3] To loose means to deliver the soul from those bonds which prevent it from entering heaven. Heaven is closed, not only by sin, but also by the temporal punishment due to sin, until full satisfaction be made to the Divine justice. Against those who are indebted to the Divine justice, even in the smallest degree of temporal punishments, the gates of heaven are still closed, there is

[1] See the Constitution of Benedict XIV., *Inter Præteritæ.*
[2] Council of Trent, Sess. XXV.
[3] St. Matt. xviii. 18. See also St. John xx. 23 and St. Matt. xvi. 19.

still an impediment which prevents their approach to bliss. Those who have received the *power of the keys* can remove this bond which still binds them. Their power is not limited: *Whatsoever you shall loose on earth, shall be loosed in heaven. To thee will I give the keys of the kingdom of heaven.*

The Church grants the remission of the temporal punishment due to sin through indulgences by applying to us the satisfactory merits of our Lord Jesus Christ, and the superabundant satisfactions of the Blessed Virgin and the Saints. These form what is called the treasury of the Church, the patrimony, as it were, out of which she imparts favours to her children.

3. On the subject of the treasury of the Church it may be well to explain more fully the Catholic doctrine:

'The Church has always taught that she possesses this treasury, which is composed of the infinite merits of our Lord, Christ Jesus, and of the merits of His Saints, which latter merits depend upon the merits of Christ, and derive their value from them; that in granting indulgences it does no more than apply to those who truly repent of their sins these merits of Christ and of His Saints, for the remission of the *temporal punishment* due to sin, after the guilt has been remitted in the Sacrament of Penance.

(1) By the merits of Christ, we mean the value of His actions and His sufferings by which He expiated our sins, and acquired for us grace and glory.

That that satisfaction by our Saviour for our sins was not merely sufficient, but abundant—yea, infinite—no one can deny. St. Paul tells us: *Not as the offence, so also the gift; . . . much more the grace of God, and the gift, by the grace of one man Jesus Christ, hath abounded unto many.*'[1]

By its infinity the gift exceeded the offence, or, as it is

[1] Rom. v. 15.

said in verse 20, *Where sin abounded grace did still more abound.*

Now, we are taught that each single suffering, each single action of our Redeemer's life, would have been more than sufficient to expiate the sins of the world. One drop of His Blood would have sufficed to wash away the stains of all mankind.

> 'Cujus una stilla salvum facere.
> Totum mundum quit ab omni scelere.'

Was the full torrent of His Blood, then, shed in vain? Did all that Blood which flowed from beneath the scourges of the barbarous soldiers, from beneath His wreath of thorns, from the wounds in His sacred hands and feet, flow in vain? Were the hunger and thirst, the derision and contempt, the blasphemies borne through a whole life, borne in vain? Was the 'prayer of God' continued through the long night uttered in vain? Oh no! These superabundant merits, any one of which would have redeemed the world, were presented before the throne of the Eternal Father, and are still preserved in the treasury of the Church, to be applied to our souls by those who have the power to apply them.

(2) In one of the articles of the Creed we profess our belief in the Communion of Saints. The Saints, by their good works, have acquired not only merits by which they have obtained beatitude for themselves, but by which they assist their brethren who are still wayfarers through this world of temptation and sin. They have amassed wealth, much of which has been placed in the treasury of the Church. Whatever is done by the members of the Christian society, the Church of God turns to the advantage of the community. That by the Communion of Saints the spiritually poor are assisted from the abundance of the rich we are taught by St. Paul, when he says: *In the present time, let your abundance supply their want, that their abund-*

ance may supply your want. Give alms to the poor that you may receive of their spiritual abundance. It cannot be said, strictly speaking, that the Saints *merit* for us, but they can *satisfy* for us. They cannot cede to us the recompense which they have merited by their good works; but by their satisfactory works of supererogation they may satisfy for us. When we have repented of our sins, they may present to God their labours, sufferings, privations, torments, and cruel deaths in expiation of the punishment due to our sins. How much the innocent have suffered! . . . It cannot be denied that they could have attained to glory without all these sufferings. . . . It will therefore appear evident that their sufferings and voluntary acts of penance far exceeded their debt, and that whatever works of satisfaction were beyond their debt were works of supererogation or of superabundance, and may therefore, by the goodness of God, be applied as satisfactory works to others who need them. 'The goodness of God is great,' says St. John Chrysostom, 'and for the sake of a few it often gives salvation to many. Shall I say of a few? Oftentimes, when in this life a just man might not be found, it has mercy on the living on account of the virtue of the dead. Hence God says: *I will protect this city on account of Myself and My servant David*, etc.

'And here we find an answer to those who might say that the Saints have received a full reward of all their virtues and sufferings in heaven, where the sufferings of this life are not worthy to be compared with the glory which they there enjoy. This would be true if their virtuous actions and sufferings were given *as a price* for the glory which they possess; for one moment of the joys of heaven would infinitely repay all the sufferings of all the martyrs. But the goodness of God is great, and in His goodness He viewed the satisfactory merits of His Saints as super-

abundant, and that He has applied the satisfactory merits of His Saints in favour of sinners the Sacred Scripture bears ample and frequent testimony. It is not necessary that we should say that the Church does not add the merits of the Saints to the merits of Christ, as if these were insufficient. The blood of the martyrs drew its worth from the Blood of Jesus.'[1]

4. The Church can grant indulgences to the living and to the dead. To the living she can grant them directly because she has jurisdiction over all the faithful living; but in regard to the dead, or the souls of the faithful departed, she can only grant indulgences indirectly, and declare them applicable to them because she has no jurisdiction over them.

Indulgences are therefore applied to the souls in purgatory only by way of *suffrage* or *intercession;* that is to say, the Church begs God to accept in remission of their penalties the prayers and good works of the faithful who are living here on earth, to which she has attached indulgences. But we do not know in what measure God makes this application.

There is therefore 'this difference between indulgences gained for the living and the dead—that in the former case the effect is produced by way of absolution, as the Church exercises direct authority over the faithful on earth, while in the latter case the effect is produced by way of suffrage—that is, the Church offers to God for the dead a satisfaction equal to their debt, and begs Him to accept it in their behalf.'[2]

5. *The Division of Indulgences.*—Indulgences are divided (1) Into *personal*, *local*, and *real*. A *personal* indulgence

[1] Appendix A, by Rev. A. Cox, to 'Considerations, etc., on the Jubilee and Indulgences.'

[2] 'Companion to the Catechism.'

is that which is granted immediately to persons, such as to the members of a sodality. A *local* indulgence is that which is attached to certain places, such as a church or sanctuary. A *real* indulgence is that which is attached to some portable objects or things, such as Angus Deis, crucifixes, rosaries, medals, etc.

(2) Indulgences are divided into *temporary* or *perpetual*, according as they are granted for a limited time or in perpetuity.

(3) Indulgences are divided into *plenary* and *partial*.

6. A *plenary* indulgence is that which remits the whole of the temporal punishment due to sins already forgiven. Accordingly a person gaining a plenary indulgence would be like a newly-baptized adult—free from sin, as is supposed by the condition for gaining the indulgence, and free from all the temporal punishment due to sin by reason of the indulgence itself. If a person were to die immediately after gaining a plenary indulgence, he would go straight to heaven without passing through purgatory.

A *partial* indulgence is one that remits only a portion of the temporal punishment due to sin, such as an indulgence of forty or one hundred days, seven years and seven quarantines, etc. Fr. Maurel says in explanation of a partial indulgence: 'In thus granting an indulgence of a certain defined number of days, weeks, or years, the Holy See does not thereby intend a corresponding abridgment of the pains of purgatory. Such phraseology has reference merely to the penance enjoined by the ancient rules or canons of the Church. . . . Wherefore an indulgence of a hundred days or a year, for example, is the remission of as much temporal punishment as would have been formerly atoned for before God by a canonical penance of a hundred days or a year.'

The longest partial indulgences ordinarily granted by the

Vicars of Christ are of seven, ten, fifteen, or twenty years, rarely more. Rightly, then, do the most learned authors concur with Benedict XIV. in regarding as false and suspicious indulgences of 1,000, and much more of 10,000 and 100,000 years, such as are mentioned in certain pamphlets or loose papers that are hawked about and sold to simple credulous people, not unfrequently also to the great disedification of many and the detriment of true devotion. In a note the same author explains that 'to indulgences of years in length the Holy Father often adds an equal number of *quarantines*. The *quarantines* have reference to the Lenten fast. An indulgence of seven years and as many *quarantines*, for example, means the remission of a temporal penalty corresponding to seven years of canonical penances, joined to the special austerities of seven Lents.'

Amongst the numerous plenary indulgences granted by the Church, that of *Jubilee* is the most solemn, and that at the *hour of death* is the most important.

7. 'Jubilee' is derived from the word *Jobel*, which means *joy*, or *joyous acclamation*, because it is a time of spiritual joy, grace, and forgiveness. As to its signification, a Jubilee means a *plenary* indulgence accompanied with certain privileges and ceremonies which the Sovereign Pontiff grants at certain times to the universal Church.

A Jubilee may be either *ordinary* or *extraordinary*. The *ordinary* Jubilee is published at Rome every twenty-five years since the Pontificate of Sixtus IV. It continues for the space of a year in the Holy City, during which the people visit and venerate the tombs of the Apostles. By a special Bull it is then extended to all the Catholic universe. The first of the Jubilees dates from 1475. Boniface VIII. ordained that the ordinary Jubilee should take place every succeeding hundredth year down from the famous one of

the year 1300; but by a Bull dated January 8, 1343, Clement VI. reduced this period, and decided that it should be henceforward, celebrated every fiftieth year. Hence it was observed at Rome in 1350, being then more numerously attended than in 1300. Urban VI. abridged this term still more, purposing that, in memory of the thirty-three years our Saviour lived on earth, the interval should be thirty-three years. At last Paul II. and Sixtus IV. arranged that the celebration of the Jubilee should occur every twenty-fifth year. This rule has been observed ever since by all succeeding Popes.

An *extraordinary* Jubilee is one that is accorded for some particular occasion, as the crowning of a new Pope, an urgent want on the part of the Church or State, the averting of some public calamity, etc.

'At the time of a Jubilee the Constitutions of the Sovereign Pontiffs and the Bishops' Pastorals determine the works to be performed in order to participate in its signal favours. Those prescribed for the ordinary Jubilee are: (1) The procession by which the Jubilee is opened; (2) confession; (3) Communion; (4) the stations, or a visitation of certain fixed churches, in which prayers are to be said for the intention of His Holiness. Fasting and alms deeds are works peculiar to an extraordinary Jubilee. The chief thing on such occasions is to attend to the conditions laid down in the Pontifical Bulls and Bishops' Pastorals, and to adhere strictly to them.'[1]

8. The indulgence at the hour of death is a plenary indulgence, which the Church grants to the sick who are on the point of death. The grant of this indulgence may come from several sources, such as (1) the possession of some object of piety—*e.g.*, a Crucifix, blessed with the

[1] See note in Fr. Maurel's book on 'Indulgences' (English translation), p. 51.

indulgence of the hour of death. (2) Being a member of some confraternity which enjoys this privilege for its members at the hour of death, as, for example, the members of the Living Rosary, those who wear the scapular of Mount Carmel, or of the Franciscan Order, or the scapulars of the Congregation of the Passion, and of other Orders. (3) Those who frequently recite certain prayers during life, such as the acts of faith, hope, and charity. (4) The solemn blessing, which priests give to the sick according to the *formula* of Benedict XIV., *Pia Mater*, to which a plenary indulgence is attached. This indulgence should be communicated to the dying, even when they have lost the use of their senses; for we may presume, at least in ordinary cases, that it would be their desire to receive this blessing had they the use of reason or were they conscious. It may also be applied to children who, by reason of their age, have not made their first Communion, provided they have had sufficient reason to be guilty of sin. Such was the decision of the Sacred Congregation of Rites, December 16, 1826.

9. *The Conditions for gaining Indulgences.*—The following are the conditions required for gaining indulgences:

(1) To be in a state of grace, because the temporal punishment due to sin cannot be remitted unless the guilt of the sin be forgiven, and the eternal punishment due to it. So that a person who is in a state of sin cannot gain an indulgence of any kind.

(2) To have the intention, at least the virtual intention, to gain indulgences. It suffices each day to form the intention in the morning of gaining all the indulgences which can be gained that day.

(3) To perform the works prescribed, as to place, time, and manner.

For gaining a plenary indulgence the special conditions

ordinarily required are *confession*, *Communion*, some *vocal prayers for the intention of the Pope*, and sometimes *a visit to a church*. I say *ordinarily* required, because there are some plenary indulgences for the gaining of which confession and Communion are not prescribed, such as that attached to the Stations of the Cross, and the plenary indulgence granted to the dying when these can neither confess nor communicate.

All persons who go to confession once a week can gain all the plenary indulgences occurring in the interval without being obliged to confess each time an indulgence may be available—except the indulgence of a Jubilee, for which a special confession is required. This privilege may be extended by particular indults to confession every fortnight in some dioceses at the request of the Bishops; and this is the case in many places where there is a scarcity of confessors; and for this reason also (Ob inopiam Confessariorum) Pius VII., by a decree of June 12, 1822, permitted the faithful to confess at any time within eight days immediately preceding a feast endowed with a plenary indulgence, and by that confession to share in the indulgence. Should a person have only venial sins to confess, it will not be necessary to receive absolution in order to gain the indulgence, but simple confession suffices.

Communion.—When Communion is enjoined as a condition for a plenary indulgence, the rule is to receive on the feast day itself to which it is attached; but there is a decree[1] which authorizes persons to communicate on the eve or vigil of the festival; and when the indulgence is extended to the octave, it may be gained on any day during it, according to the sense of the rescript which grants it.

'The Paschal Communion may serve to gain a plenary indulgence, available on the day on which it is received,

[1] June 12, 1822.

provided the indulgence be not accorded in the form of a Jubilee.'

'One Communion will suffice to obtain several indulgences occurring on the same day, either for one's self or for the souls in purgatory, even though, as commonly happens, Communion be subscribed for each of them.'[1]

10. *Prayers for the Intention of the Holy Father.*—There are no special ones appointed. Hence we are at liberty to say for that end any prayers we please. Five *Paters* and *Aves*, or their equivalent, fully satisfy this condition.

Should a person purpose to gain several plenary indulgences on the same day, it will be necessary for each indulgence to repeat the prayers for the intention of the Sovereign Pontiff.

The intentions of the Holy Father in these prayers which are generally prescribed for the gaining of a plenary indulgence are: (1) the exaltation of Holy Church; (2) the propagation of the faith; (3) the extirpation of heresy and schism; (4) peace and concord amongst Christian princes, including the other wants of the faithful. But it is not necessary to have all these ends definitely before our minds in order to gain an indulgence. It will be necessary to pray with and for the intention of the Supreme Head of the Church.[2]

When an indulgence granted by the Church as *plenary* is not gained entirely on account, for example, of an affection to venial sin, it becomes *partial* in paying off the punishment due to the sins for which the person sincerely repents.

11. When indulgences either *plenary* or *partial* are applicable to the souls in purgatory, that this application be made, it is necessary: (1) To have the intention, at

[1] Maurel's 'Indulgences' (English translation), p. 72.
[2] *Ibid.*, p. 74.

least the *interpretative* intention, of applying them to the faithful departed, and in general, if you wish, because the suffrages of the Church are divisible and may be distributed amongst all the souls. (2) It is necessary to be in a state of grace—at least, when the last of the prescribed works is performed, because one cannot apply an indulgence to another which he cannot gain for himself. There is an opinion which says that the state of grace is not required when an indulgence is to be applied to the souls in purgatory; but this opinion is not well founded, and the first opinion is the surest and the one to be held and followed.

12. I may conclude this instruction on indulgences with the explanations I have deemed proper to give on this subject in general with the recommendation of Fr. Maurel:[1]

'Let us read them over carefully, and we shall thereby be induced ever to appreciate more fully the immense benefit which Holy Church, the dispenser of the Divine mysteries, the custodian of the keys of the kingdom of heaven, confers on her children in unlocking to them the treasury of indulgences. For, in reality, what are indulgences? They are the fruits of the sufferings of the precious Blood of our Divine Redeemer; the fruits of Mary's dolours and merits, joined to that of the penances and martyrdom of the Saints.'

The same author summarizes the utility and advantages derived from indulgences in the following words: 'They purify our souls from the dross of sin, by paying the debt we owe to the Divine justice; they cause us to live constantly in a state of sanctifying grace, to practise works of piety, charity, and Christian mortification; they abridge for us the excruciating pains of the other life, or even alto-

[1] English translation, p. 80.

gether preserve us from them; lastly, in them we have at our disposal a most excellent means of affording relief to the souls of our relatives, friends and benefactors who may be undergoing punishment in the fire of purgatory, and of thus hastening their entrance into the blissful regions of light, rest and peace.'

THE SACRAMENT OF EXTREME UNCTION.

CHAPTER I.

ITS NATURE AND INSTITUTION.

1. Extreme Unction, the Sacrament instituted by our Divine Saviour for our spiritual needs at the hour of death.
2. Extreme Unction as a Sacrament considered. (1) In its nature and institution. (2) In its matter and form. (3) As to its minister—the obligation of administering this Sacrament.

1. Our Divine Saviour, having provided for all our spiritual needs during the course of our lives, has not omitted to prepare a means of succour for us at the hour of death, that hour which is the most needy and most perilous one of our existence. As He has instituted Baptism in order to blot out original sin, Confirmation to make us perfect Christians, the Holy Eucharist as our spiritual food, and Penance for the forgiveness of actual sins, so He has instituted Extreme Unction to strengthen us at the end of our lives.

Extreme Unction is the last of the Sacraments which the Church administers to her children. It is placed after Penance because it is its complement or consummation, in the same sense and for the same reason that Confirmation comes after Baptism.

As it is a Sacrament to be received at a time when a person is, generally speaking, incapable of being instructed, or of understanding any lengthy explanation, it is necessary to take advantage of the period of health to learn all that we should know and do at the moment of death. We have, therefore, to study carefully this Sacrament and give particular attention to it; as it is important to live well, we must not forget that it is still more important to die well, for on a good or a bad death depends a happy or a miserable eternity.

In all thy works, says Ecclesiasticus, *remember thy last end and thou shalt never sin.* On these words and in its introduction to this Sacrament, the Catechism of the Council of Trent says: 'They convey to the pastor a silent admonition, to omit no opportunity of exhorting the faithful to constant meditation on their last end. The Sacrament of Extreme Unction, because inseparably associated with this awful recollection, should, it is obvious, form a subject of frequent instruction, not only inasmuch as it is eminently useful to develop the mysteries of salvation, but also because death, the inevitable doom of all men, when frequently recalled to the minds of the faithful, represses the licentiousness of depraved passion. Thus shall they be less appalled by the terrors of approaching dissolution, and will pour forth their gratitude in endless praises to God, Whose goodness has not only opened to us the way to true life in the Sacrament of Baptism, but has also instituted that of Extreme Unction, to afford us, when departing this mortal life, an easier access to heaven.'[1]

2. In order to follow, in great measure, the same order observed in the exposition of the other Sacraments, let us consider Extreme Unction (1) in its nature and institu-

[1] The Sacrament of Extreme Unction.

tion; (2) in its matter and form; (3) in its minister and subject, (4) in its effects.

(1) *Extreme Unction in its Nature and Institution.*—In the Catechism used in England, Extreme Unction is defined: 'The anointing of the sick with holy oil, accompanied with prayer.' The Maynooth Catechism defines it: 'A Sacrament which gives grace to die well, and is instituted chiefly for the spiritual strength and comfort of dying persons.'

This definition tells us what the Sacrament is, the former one how it is administered.

The Sacrament is called *Extreme Unction* because it is the last unction or anointing of a Christian, and because it is administered at the close of life. The first Unction is given in Baptism, the second in Confirmation, the third to priests in Holy Orders, and the last in Extreme Unction.

It is of faith that Extreme Unction is a true Sacrament. In it we have the three things necessary to constitute a Sacrament: (1) the sensible sign, which is the unction with holy oil; (2) the power of giving grace, as is clear from the words of St. James, which also prove (3) the last condition, namely, the institution by Christ.

The Apostle St. James, in the fifth chapter of his catholic Epistle, makes known the institution of this Sacrament, explains its parts, and commands its use in these clear and express terms: *Is any man sick among you? let him bring in the priests of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins they shall be forgiven him.*[1]

The Catechism of the Council of Trent tells us that the Sacrament of Extreme Unction owes its institution to Christ our Lord, having been subsequently proposed and promul-

[1] St. James v. 14, 15.

gated to the faithful by St. James. Our Lord Himself, however, seems to have given some indication of it when He sent His disciples two and two before His face, for the Evangelist informs us that, *going forth they preached that they should do penance; and they cast out many devils, and anointed with oil many that were sick, and healed them.*[1] Although this anointing to which St. Mark refers indicates and prefigures the Sacrament, it is not the Sacrament itself; because the disciples were not then priests, it was for the cure of corporal maladies, applied to the blind and lame as well as to the sick, and to the unbaptized as well as to those who had been baptized, therefore this Sacrament was not instituted by Christ at that time. It is therefore more probable that Christ instituted this Sacrament after His resurrection.

Its institution by Christ as a true Sacrament is expressly defined by the Council of Trent: 'If anyone shall say that Extreme Unction is not a true and proper Sacrament, instituted by our Lord Jesus Christ and promulgated by the Apostle St. James, let him be anathema.'[2]

(2) *The Matter and Form of this Sacrament.*—The remote matter of this Sacrament is oil, blessed by a Bishop. This blessing takes place each year on Maundy Thursday. It should be the oil of olives, which is oil properly so called.

The proximate matter is the unction of the five senses. 'The unction of oil,' says the Council of Trent, 'admirably expresses the interior unction of the soul by the work of the Holy Spirit.'

The anointing of the five senses is to be made (1) on the closed eyes, (2) the lower part of the ears, (3) the nostrils, (4) the closed mouth, and (5) the hands. The back of the hands is anointed in the case of priests, but lay persons are anointed on the palms of their hands.

[1] St. Mark vi. 12, 13. See 'Companion to the Catechism.'
[2] Council of Trent, Sess. XIV.

The anointing of the feet and loins is not essential, and does not belong of necessity to the Sacrament. Hence, according to custom, the anointing of loins is generally omitted, and that of the feet of women sometimes, especially in hospitals or infirmaries, where this cannot be done conveniently.

The holy oil of Extreme Unction has to be renewed every year by the priest, and it is not lawful to use the old oil, unless in case of necessity, when he cannot obtain the newly consecrated oil.

There are three oils blessed by the Bishop on Maundy Thursday—the oil of the sick (oleum infirmorum), the oil of catechumens (oleum catechumenorum), and the holy chrism (sanctum chrisma). The oil of the sick is only used for the anointing of the sick and at the consecration of bells—that is, for their external unction; chrism is used for their internal unction; the oil of catechumens is used at Baptism, in anointing the breast of the child and between the shoulders; for anointing the hands of a priest at his ordination, and for some consecrations, such as the consecration of a King, etc. Chrism, which is oil mixed with balm, and blessed by the Bishop, is used for the Sacrament of Confirmation, for the ceremonies after Baptism, and in various consecrations, such as the consecration of a chalice and paten, of an altar, etc.

The *form* of Extreme Unction is contained in the words: *By this holy anointing, and of His most tender mercy, may the Lord forgive thee whatever sins thou hast committed by thy sight* (*by thy hearing*, etc., according to the particular sense which is being anointed).

The Catechism of the Council of Trent, speaking of the *form* of Extreme Unction, says: 'It should not excite our surprise that, whilst the form of each of the other Sacraments either absolutely signifies what it expresses, such as,

I baptize thee, or, *I sign thee with the sign of the Cross;* or is pronounced, as it were by way of command, as in administering Holy Orders, *Receive power*, etc., the form of Extreme Unction alone is expressed by way of prayer. The propriety of this difference will at once appear if we reflect that this Sacrament is administered, not only for the health of the soul, but also for the health of the body; and as it does not please Divine Providence at all times to restore health to the sick, the form consists of a prayer, by which we beg of the Divine bounty that which is not a constant and uniform effect of the Sacrament.'

While the priest is thus anointing the various senses, the sick person should unite with him in spirit by imploring pardon of his sins for himself. The priest concludes by begging the Divine blessing for the sick person, the remission of his sins, the assistance of grace, spiritual consolation, and corporal relief.

The full form, with the change of termination, is repeated for each of the anointings, except in cases of urgent necessity, when one form of words is sufficient for all.

(3) *The Minister of Extreme Unction.*—A priest only is the minister of this Sacrament. This is proved from the words of St. James above quoted, and it is expressly defined by the Council of Trent.[1]

Any priest can administer this Sacrament validly, because he receives this power at his ordination, but only the pastor or the one charged with the care of souls can do so lawfully, and the consent of the pastor should be obtained, or at least be presumed, when another priest is called in to administer this Sacrament.

The priest who is charged with the care of souls is bound, under a grave obligation, to administer this Sacrament to those of his flock who are dangerously ill, and he would sin

[1] Council of Trent, Sess. XIV., Can. 4.

grievously by neglecting to do so, or by putting off the administration of this Sacrament too long, until the sick person loses consciousness, because he thereby deprives the soul of the spiritual help it needs at the moment to resist the attacks of the devil, to obtain the forgiveness of its sins, and the chance of recovery as regards corporal health which is often the effect of this Sacrament.

The Catechism of the Council of Trent says: 'To priests is committed the administration of this Sacrament, not, however, to every priest, as the Church has decreed, but to the proper pastor, who has jurisdiction, or to another authorized by him.'

Any priest, in case of necessity, would be obliged, out of charity, to give Extreme Unction to the dying.

The relatives, or others having charge of a person dangerously ill, sin grievously if through their fault the sick person should die without the Sacrament. Before the priest arrives to administer the last Sacraments, the parts of the body which have to be anointed ought to be washed. A table should be prepared, covered with a white cloth, having upon it a crucifix, two candlesticks with lighted candles, some holy water, a glass of clean water, and a little tow or cotton for wiping away the Unction.[1]

(4) The subject or recipient of Extreme Unction and its effects are explained in the following chapter.

[1] See the 'Companion to the Catechism,' pp. 318, 319.

CHAPTER II.

THE SUBJECT OR RECIPIENT OF EXTREME UNCTION, AND ITS EFFECTS.

1. The subjects or recipients of Extreme Unction.
2. The obligation of receiving this Sacrament.
3. The obligation of calling in the priest to attend the sick.
4. When the Sacrament may be iterated.
5. Conditions required: (1) for the valid reception of Extreme Unction; (2) for its lawful reception.
6. The effects of Extreme Unction: (1) An increase of sanctifying grace. (2) It takes away the remains of sin. (3) Special help to overcome temptations, etc. (4) It sometimes restores corporal health.
7. Some other effects enumerated.
8. What is to be done after Extreme Unction: the prayers for the agonizing.
9. What is to be done after death: (1) for the soul; (2) for the bodies of the dead. The obsequies and burial.

1. THE subjects of this Sacrament are all and only those who are dangerously ill, and who are, or have been, capable of sinning. This is proved from the words of St. James, and from the definition of the Church in *Decreto unionis*, which says that this Sacrament should be given only to the sick who are in danger of death, and it is also defined by the Council of Trent.[1]

Infants and those who have always been insane are not subjects for this Sacrament, inasmuch as they could not be guilty of any actual sin. Children, if they have come to the

[1] Council of Trent, Sess. XIV., Can. 3.

use of reason and are capable of sin, can and ought to be anointed, even though they may not have made their first Communion, or have never been to confession.

Even when the danger of death is only doubtful or probable, Extreme Unction can be validly and lawfully administered, and this applies to any dangerous disease, such as a dangerous fever and in the case of consumption, although we may foresee that the patient has many months, or even a year, yet to live.

This Sacrament cannot be administered to soldiers going out to battle, or to voyagers going on a long and perilous journey, or criminals about to be executed, because they are not yet ill; but after they are wounded or injured, and survive in a dangerous state, then they should be anointed.

2. Although it is probable that there is no grave obligation binding a person to receive this Sacrament, as it is not necessary for salvation, and, according to St. Alphonsus, the words of St. James, *Let him bring in the priests*, etc., are to be understood as enjoining a counsel rather than a precept, nevertheless it would be a great imprudence and want of charity towards one's self to neglect this great benefit at the hour of death. Extreme Unction cannot be wilfully neglected without some sin, and some divines say that the sin would be mortal, and St. Alphonsus calls this a probable opinion. To deprive one's self through wilful neglect of such powerful helps when so much needed would be exposing one's self to the danger of yielding to temptation and of perishing eternally. And how can we wilfully expose ourselves to that danger without sin?[1]

3. I may here repeat that the near relatives and those in charge of the sick, such as doctors and nurses, are rigorously bound to send for the priest in case of a dangerous illness. Many are to be blamed for negligence in this respect

[1] Perry's 'Instructions.

through the false impression that to speak of the last Sacraments would occasion some perilous emotion to the sick person. They never think of averting the emotion caused by the frequent visits and consultations of the doctors, the many other minute disturbances of the household and family by day and night; they will not fail to have a will drawn up and signed in due time; and yet they fear for any emotion or anxiety that might be occasioned by calling in the priest to give the last Sacraments to the dying person. The sick, as a rule, are disposed to receive the priest, and his prayers and unctions have the effect of bringing peace and consolation to them, and often the restoration to health is the result of the last Sacraments.

Extreme Unction should not be put off to the very last moment. One will not then be able to receive fully its precious graces in the same way as when it is received by a person who is perfectly conscious and who can join heart and soul in a spirit of compunction with the prayers of the Church. And as regards the restoration of corporal health, the Sacrament will not produce this effect if we delay it too long, until there can be no longer hope of recovery. It has not a miraculous power, but only a kind of supernatural power which aids the efforts of nature when the body is capable of beneficial actions and exertions towards recovery.

If the dying person should be a member of a secret society, and surrounded by former evil associates, who try to prevent him seeing a priest, every effort must be made against their wicked endeavours by the friends and relatives, and they must try with all their strength and authority to obtain the ministry of the priest at that hour. Any weakness on their part, and much more so any connivance, will be grievously culpable, and they will have to answer for the salvation or loss of that soul before God.

4. As to the iteration of this Sacrament, it is certain it can be received in each dangerous illness and as often as one relapse into the danger of death that has passed; but it cannot be given a second time in the same illness, unless the illness be a long one and the patient may have notably recovered and then fallen back again into a dangerous state. In a long sickness, if there is a probability that the sick person recovered from the danger of death and again fell into it, or that the state of the disease has been changed, the Sacrament may be again administered. In a prolonged serious illness the state of the disease may be considered as having changed after the space of three months or so; and the sick person may be again anointed after that space of time if the danger of death still exists.

5. The following conditions are required for receiving Extreme Unction: 1. For its validity, it is necessary (1) that the persons be baptized, as Baptism is the door of all the Sacraments; (2) to have attained the use of reason, so as to be capable of committing sin, as this Sacrament was instituted to take away the remnants of sin; (3) to be dangerously ill or sick unto death. 2. For its lawful and fruitful reception, it is necessary (1) to be in a state of grace, because it is one of the Sacraments of the living; (2) to have contrition for our sins together with confidence in God and submission to His Divine Will.

'We should therefore be prepared for Extreme Unction by a good confession, and we should be truly sorry for all our sins, and resigned to the Will of God, when we are receiving that last Sacrament.'

'We should be prepared for Extreme Unction by a good confession, because confession is of precept when there is danger of death, and because Extreme Unction is a Sacrament of the living.'

'If the sick person be speechless, he should mentally

endeavour to make an act of perfect contrition, because at that last hour prudence directs us to do everything in our power to secure our salvation.'

We should be truly sorry for all our sins, which means that we should repent sincerely for all our sins in general, whether great or small, known or unknown; and while this Sacrament is being administered to us, we should join our earnest prayers with those of the Church.

'To be resigned to the Will of God' means that when we are receiving that last Sacrament we should be satisfied with whatever God wills or sends, making with a good heart the sacrifice of health and life to Him. We should also make fervent acts of a lively *faith*, like those of the sick persons who were brought to our Lord to be cured; of *hope* in the mercy of God, expecting the resurrection; and of *charity*, ardently desiring to see God.

Acts of these virtues, as also acts of contrition, should frequently be made by the sick person, especially when his end approaches; and those present ought to help him to do so. These acts may be briefly expressed as follows:

'O my God! I believe in Thee, I hope in Thee, I love Thee with my whole heart; I love my neighbour as myself; I am truly sorry for my sins; I resign myself into Thy hands. Living and dying, may I be wholly Thine!'[1]

6. *The Effects of Extreme Unction.*—The following are the effects of this Sacrament: (1) An increase of sanctifying grace, and by accidents (*per accidens*) it sometimes confers even the first grace: the remission of venial sins, and this *ex opere operato*. (2) It takes away the remains of sins, by which, according to St. Thomas, is to be understood languor of soul, sadness, sorrow, tediousness, anxiety and similar depraved affections which frequently arise from past sins and the recollection of them, and are calculated to

[1] See 'Companion to the Catechism,' pp. 317, 318.

lead to despair. (3) Special helps to overcome temptations in the hour of death; to strengthen our hope and confidence in God; and to enable us to bear more patiently sickness and pain and the sufferings that arise from them. (4) It restores corporal health when God sees it to be expedient.

Extreme Unction gives grace to die well, for it gives an increase of sanctifying grace, and it also gives Sacramental grace, or a title to the actual graces necessary for dying well.

7. The other effects which it produces in the soul are thus explained by the author of the 'Companion to the Catechism': (1) It cleanses the soul from venial sins; it takes away the guilt of unknown mortal sins, which have not been forgiven in any other way; or the mortal sins which the sick person is no longer able to confess, provided he has at least attrition. '*If he be in sins*,' says St. James, '*they shall be forgiven him*.' (2) It cleanses the soul from the *remains of sins* already forgiven—that is to say, from the temporal punishments, the evil inclinations of the heart, and the weakness of the will, which are the consequences of sins committed, and *remain* even after the sins have been forgiven. It removes these consequences, either in whole or in part, according to the good dispositions with which it is received. (3) It calms the mind, gives confidence in the Divine mercy, and renders the sick person resigned to the Will of God.

"Extreme Unction generally affects the body by relieving the pains of the sick person, and sometimes restoring health if it be expedient for the salvation of his soul. *The prayer of faith shall save the sick man, and the Lord shall raise him up*.

8. We may add to this instruction a short explanation of what is to be done after Extreme Unction, and the ceremonies that follow immediately after death. The sick person, after receiving Extreme Unction, should first of all

thank God for the reception of this Sacrament as one of the greatest graces which could then be obtained, inasmuch as it was specially instituted to secure for us a happy passage to eternity. How many are there who do not receive this grace either because surprised by a sudden death, or because unable to have at the time the ministry of the priest!

During the time of sickness afterwards the dying person should remain calm, and occupy the mind with the things of God, with thoughts of His goodness and of His promises. The thought of heaven is one of those on which the dying person should particularly dwell, as it will serve to nourish and excite in the soul the desire of seeing God face to face, the blessed Mother of God with the choirs of heavenly spirits, and the innumerable legions of the blessed.

When the sick person is near the end, let the prayers for the agonizing be said, and let him (the dying person) as far as possible join or unite in saying them at least mentally. If on a sudden he falls into his agony, the persons who are present should fall on their knees and recite the prayers, in order to call to his aid all the powers of heaven against all the powers of hell at that moment. This is the greatest service we can render to the dying, and we should never fail in offering for them this last act of charity in this life.

9. After death the Church does not abandon her children. She prays for them, and gives them Christian burial. By death nothing is annihilated in man. His soul and body are only separated from one another.

(1) The soul after death appears immediately before God to be judged. If it is entirely pure from all sin, and free from all debt of sin, it will be at once admitted into heaven; if, on the contrary, any stain or temporal debt should remain, it will be sent to purgatory that it may be completely purified. And because we cannot know here on earth whether those who depart from us are admitted to heaven, or rele-

gated to the place of suffering, the Church prays for all, that she may succour those who are in need. She offers for them on her altars the Holy Mass, and supplicates the just Judge, through the merits of His Precious Blood, to free them from their pains. There are, however, some souls for whom the public prayers of the Church are not offered, namely, those who depart this life in the very act of sin, or who obstinately refuse the Sacraments in their last hour, such as suicides, and those who fall in a duel, and other public sinners who are known to die without repentance. She refuses them the benefits of the public prayers and offices of the Church, that she may show to others the enormity of their crimes and deter others from yielding to the like temptations. The faithful, however, may offer up private prayers and devotions for even such as these who apparently die without repenting, as the secrets of the Divine mercy are so great and remain unknown.

Those to whom it is not lawful to give ecclesiastical or Christian burial are mentioned in the Roman Ritual.

Ecclesiastical burial is to be denied to pagans, Jews, and all infidels; to heretics and their partisans; to apostates from the Christian faith; to schismatics and those publicly excommunicated by major excommunication; to those *nominatim* under interdicts, and those who live in the place interdicted during the time of the interdict; to those who kill themselves through despair or anger (but not if that should happen through insanity), unless they give signs of repentance before death; to those dying in a duel, even though they give signs of repentance before death; to manifest and public sinners who die without repentance; to those of whom it is publicly known that they have not received the Sacrament of Confession once a year, nor been to Communion at Easter, and who die without any sign of contrition; to infants who die without Baptism.

Whenever in the above-named cases a doubt may arise, the Ordinary should be consulted.

(2) The Church treats the bodies of the dead in the same manner as the souls. She abandons the bodies of those who refuse to repent and die in their sins. But the bodies of her submissive children she treats with honour and with Christian obsequies. This she does (i.) because these bodies of Christians who have died in her communion are marked by the seals of the Sacraments; they have been the temples of the Holy Spirit, whose organs and members have been employed to do good works—that is, to love truth and accomplish justice; and (ii.) because these same bodies will rise again glorious on the last day, and be again united to their souls in order to praise and glorify God for ever.

The principal funeral services are the chanting of psalms and hymns, the solemn Requiem Mass, the accompanying the corpse with lighted candles, sprinkling the coffin with holy water, and, finally, the burial in blessed or consecrated ground.

A Christian funeral ought to be very different from a pagan funeral. The burning of the bodies of the dead is a revival of a pagan practice. According to a decision of the Sacred Congregation of the Inquisition, May 19, 1886, approved and confirmed by Leo XIII., it is not lawful for a Catholic to belong to an association for promoting the cremation of bodies; nor is it lawful to command, or commit to the charge of another, the cremating or burning of one's own body or the body of another after death. Ordinaries of dioceses are directed to use all their efforts to deter their flocks from this detestable abuse.

A Catholic funeral ought to be somewhat different from the funeral of a Protestant. Protestants deny the efficacy of prayers for the dead and the very existence of purgatory, yet we know that they are particular about the religious

ceremonial of their funerals. But as we believe in the efficacy of prayers for the dead and in the pains of purgatory, our funerals should always have the appearance of religion and devotion; and instead of attending to an ostentatious display in carriages and equipments, in pomp and show, which involve a wasteful and useless expenditure of money, we should rather endeavour to procure suffrages for the departed—offer doles or alms to the poor, and make offerings for Masses. Catholic people well understand that this advice is not given in the interests of the clergy, or for the purpose of obtaining *intentions;* but, as Bishop Moriarty well remarks, they will bear in mind that no such fear or delicacy would justify us in withholding from the people so important a part of Catholic teaching, or in not pleading the cause of our suffering brethren in purgatory.[1]

It is also in accordance with Christian usage to erect a tomb or monument over the place where the body rests. This is a mark of respect to the dead, and a testimony of our faith in the immorality of the soul. It should not be a monument of human pride, and, in general, it is better to devote to pious works, in honour and in memory of the dead, the money that is sometimes expended on costly monuments. A cross should always be at the head of the grave, to signify that the departed one died in Christ and the death of a Christian.

The inscription engraved on a monument should be expressed in pious and edifying words, conformable to faith and Christian devotion. But if it is good and praiseworthy to erect monuments to the dead, we should never fail to do for them that which is far more beneficial and acceptable, namely, to pray and obtain prayers for the repose of their souls.

[1] See Allocution at Diocesan Synod, 1866.

THE SACRAMENT OF HOLY ORDER.

CHAPTER I.

ITS INSTITUTION AND NATURE.

1. A sacred hierarchy divinely instituted in the Church.
2. In every age, and amongst all people, persons were set apart for the sacred functions of religion.
3. Holy Order defined and explained.
4. It is a true Sacrament. (1) The sensible sign. (2) Instituted by Christ. (3) It confers grace.
5. The *matter* of Holy Order.
6. The *form* of Holy Order.
7. The *effects* of Holy Order.

AFTER treating of the five Sacraments which are ordained for the spiritual life of individuals, it remains that we explain the two others which are ordained for the benefit and sanctification of the Christian society, as well as for the special graces which they bring to the individual souls who receive them.

First we have to explain the Sacrament of Holy Order, on which all the other Sacraments more or less depend—some of them essentially, and others in their solemnity and ceremonies. Thus, the Sacrament of Confirmation, the Eucharist, Penance, and Extreme Unction, depend for their valid administration on the Sacrament of Order; Baptism and Matrimony, for the ceremonies and solemnities, and,

as a rule, for their lawful administration. It is therefore important that we understand well this Sacrament, which is, as it were, the source of all the other Sacraments; and the faithful have therefore to be instructed in the nature and excellence of this Sacrament, in the respect due to those who have received sacred ordination, and the manner of their dependence upon their ministrations.

1. It is a truth of faith that there exists in the Church a sacred hierarchy Divinely instituted and distinct from the lay state. This is clearly proved from the Sacred Scriptures. In the Old Law the tribe of Levi was specially chosen by God, and destined to exercise ecclesiastical functions to the exclusion of the other tribes. But the priesthood of the New Law is far more excellent than that of the old, and therefore its ministers should be distinguished from laymen. In the Acts of the Apostles this is signified by the words:

Take heed to yourselves and the whole flock wherein the Holy Ghost hath placed you Bishops to rule the Church of God, which He hath purchased with His own blood.[1]

St. Paul in his Epistle to the Ephesians, says: *And He gave some Apostles, and some prophets, and other some evangelists, and other some pastors and doctors.*

In his Epistle to the Hebrews[2] he shows us the same truth: *For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins.*[3] And again: *Neither doth any man take the honour to himself but he that is called by God as Aaron was. So Christ also did not glorify Himself that He might be made a High Priest, but He that said unto Him: Thou art My Son; this day have I begotten Thee. As He saith also in another place: Thou art a Priest for ever according to the order of Melchisedech.* Hence the Council of Trent has defined this doctrine: 'If

[1] Acts xx. 28. [2] Eph. iv. 11. [3] Heb. v. 1, 4-6.

anyone shall say that in the Catholic Church there is not a hierarchy Divinely established, and which is composed of Bishops, priests, and inferior ministers, let him be anathema."[1]

2. In every age and amongst all people there were some set apart from the rest, and charged with the sacred functions of religion. Under the law of nature there were men specially charged with the care of holy things. Abraham returning victorious after the defeat of the five kings, met the high priest Melchisedech in the land of Chanaan. In the written law Aaron and his sons were consecrated the priests of God, and afterwards the priesthood was continued in the tribe of Levi. All these prefigured the priesthood of the New Law. Christ, in founding His visible Church, called His Apostles and disciples, and ordained them the priests of the New Dispensation, and conferred on them the priestly power—to consecrate when He said: *Do this in remembrance of Me;* to forgive sins when He says: *Whatsoever you shall loose upon earth shall be loosed also in heaven, and whose sins you shall forgive they are forgiven;* to teach and preach to the faithful when He said: *Go and teach all nations.* In a word, He granted them the power to do what Christ Himself came on earth to do: *As the Father hath sent Me, so I also send you.* According to the law of Christ, priests are not born to that office, but they become priests by election and ordination, and not by right of nativity. The Church is no longer local or confined to one people, but catholic or universal, and hence her ministers are not taken from one tribe or family, but from every nation and every people. They are those whom God calls by His vocation, and are consecrated to perform the sacred functions of religion, namely, to offer sacrifice and to administer the Sacraments.

[1] Council of Trent, Sess. XXIII., Can. 6.

3. 'Holy Order is a Sacrament by which Bishops, priests, and other ministers of the Church are ordained, and receive power and grace to perform their sacred functions,' or, according to another definition, 'Holy Order is a Sacrament which gives Bishops, priests, and inferior clergy to the Church, and enables them to perform their several duties.'

The word *order* means a convenient arrangement or disposition of things or of persons amongst themselves in regard to some particular end or purpose. For example, in a procession or ceremony *order* must be carried out. This Sacrament is called *Order* because it establishes order in the Church by placing her ministers above the simple faithful in a spiritual rank, and by placing the chiefs and the pastors subordinate one to the other, and establishing just relations between them. This subordination of relative functions in regard to the Divine worship is also called *hierarchy*.

4. Holy Order is a true Sacrament of the New Law. It has all that is required to constitute a Sacrament:

(1) The sensible sign—namely, the imposition of hands—and the giving of the instruments, such as the chalice and paten, in the consecration of a priest, and also in the words used. The *matter* of this Sacrament is the imposition of the hands and the giving of the instruments proper to each Order. The *form* consists in the words used by the Bishop in imposing hands and delivering the instruments.

The sensible sign signifies that the Bishop transmits, either entirely or in part, to him who is ordained the power to exercise ecclesiastical functions, represented by the instruments with which they are to be performed. Thus, the imposition of the hands of the Bishop, and the giving of the chalice with wine and the paten with bread, represent that

the recipient is ordained a priest who has received power to consecrate the Body and Blood of Jesus Christ.

(2) Holy Order was instituted by Christ, as is clear from the texts already quoted: *Do this in remembrance of Me*—the power to consecrate is signified. The power to forgive sins is signified by the words: *Whose sins you shall forgive they are forgiven*, etc. The power to preach and baptize by the words: *Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* All His own priestly *power* is signified when He said to them: *As the Father hath sent Me, so I send you.*

(3) This sensible sign produces grace, as is proved expressly from the words of St. Paul to Timothy: *Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood.*[1] And again: *For which cause I admonish thee that thou stir up the grace of God which is in thee, by the imposition of my hands.*[2]

The Council of Trent defines that it is a true Sacrament: 'If any one shall say that Order or Sacred Ordination is not a true Sacrament instituted by Jesus Christ, let him be anathema.'

5. *Matter of Holy Order.*—'When treating of the *matter* of the Sacraments generally, we said that our Lord took certain natural acts and made them, when performed with certain distinguishing marks, capable of producing a supernatural effect. In the Sacrament of Order, as described in Holy Scripture, we find the laying on of hands is the natural act to be chosen. This act is a way of singling out a person, setting him apart and conferring upon him some office or dignity. The imposition of hands, common alike in East and West, and made use of in the ordination of Bishops, priests, and deacons, is, according to the more probable opinion, the *matter* of Order.

[1] 1 Tim. iv. 14. [2] 2 Tim. i. 6.

'The tradition of instruments is commonly held by the Schoolmen to be the matter of Order, although it has never been in use among the Greeks. As the *tutior pars* must always be followed in the administration of the Sacraments, the tradition of instruments must be strictly carried out in all Latin ordinations.

6. *Form.*—'As the *form* of a Sacrament must be used at the same time as the *matter*, it follows that the difference of opinion as to the *matter* of Order implies difference of opinion as to the *form*. Thus, those who hold that the tradition of instrument is the *matter* will also hold that the *form* is the words accompanying the action; and, on the other hand, those who contend for the imposition of hands will maintain that the accompanying words are the *form*.'[1]

The *form* should specify the particular Order which is being conferred, or should mention the powers conveyed by the Order. 'The imposition of hands by itself signifies nothing definite, and is equally used for several Orders and for Confirmation.' In the case of priestly ordination the words should definitely express the Sacred Order of Priesthood, or its grace and power, which is chiefly the power of consecrating and offering the true Body and Blood of the Lord in the sacrifice, which is no nude commemoration of the Sacrifice of the Cross. The same holds good of episcopal consecration.

'Anglican Orders *were declared absolutely null and utterly void* on account of defect of form in the rite and defect of intention in the minister. From the Anglican rite has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite. The form consequently cannot be considered apt or sufficient for the Sacrament which omits what it ought essentially to signify. . . . As the Sacrament of Order and the true *Sacerdotium*

[1] 'A Manual of Catholic Theology,' vol. ii., pp. 497-499.

of Christ were eliminated from the Anglican rite, and hence the *Sacerdotium* is in no wise conferred truly and validly in the episcopal consecration of the same rite for the like reason, therefore the episcopate can in no wise be truly and validly conferred by it, and this the more so because among the first duties of the episcopate is that of ordaining ministers for the Holy Eucharist and Sacrifice.'[1]

7. The Sacrament of Order produces three effects in those who receive it: (1) It augments sanctifying grace and bestows Sacramental grace. (2) It impresses an indelible character or mark on the soul, on which account it can only be received once. (3) It gives power to the ordained to exercise the functions of the Order which he has received.

For the Church, the Sacrament of Order has for its effect to perpetuate to the end of time the Divine hierarchy, and, by consequence, to be the permanent source of sanctification for all men.

It will therefore continue by an uninterrupted succession to the end of the world. The Apostles were consecrated by Jesus Christ. They consecrated other Bishops, and these, gifted with the same powers, communicated them to their successors, and so on from age to age; so that the priesthood derived from Jesus Christ has come down to us by a continuous succession of Popes and Bishops.

[1] See the Bull *Apostolicæ Curæ*, condemning Anglican Orders, of Leo XIII., and its Vindication, by the Cardinal Archbishop and Bishops of the Province of Westminster, and the 'Manual of Catholic Theology,' *in loco*, vol ii., p. 500.

CHAPTER II.

THE DIFFERENT ORDERS.

1. The Orders of the Church are seven. Divided into Major or Sacred Orders and Minor Orders.
2. The Tonsure—its meaning.
3. *Minor Orders:* (1) Ostiarius, or Door-keeper—its meaning and office. (2) Lector, or Reader—its meaning and office. (3) Exorcist—its meaning and office. (4) Acolyte—its meaning and office.
4. *The Greater or Sacred Orders*: (1) The Subdiaconate—its meaning, office, and the obligations attached to it. (2) The Diaconate—its meaning, the duties attached to it, and its origin.

I EXTRACT the following explanation from the Introduction to a pamphlet entitled 'The Rite of Conferring Orders,' translated from the Roman Pontifical.

1. 'The Orders of the Church are seven in number. The highest of these is the Holy Order of the Priesthood, the office of Bishop being considered as the plenitude of the sacerdotal office. The other six Orders constitute the various grades of ministers in the office of the Priesthood, and for the steps by which advance is made to it.

'Besides these seven there is the *Tonsure*, which is not considered an Order in the strict sense, as it does not confer on the recipient any special office, as the others do. It is a ceremony by which the title to be accounted as belonging to the ecclesiastical state is granted, and is required to have been received before the Orders can be conferred.

'The seven Orders of Priest, Deacon, Subdeacon, Acolyte, Exorcist, Reader, and Door-keeper are divided into the Greater or Holy Orders and the Minor Orders. The first three are the Holy Orders, and the remaining four, viz., Acolyte, Exorcist, Reader, and Door-keeper, are the Minor Orders. They are called *Minor* because by them is given power to minister only *remotely* to the Priest in the Holy Sacrifice. By them no power is given even to touch the sacred vessels, nor do the recipients contract the obligation of saying the Divine Office.

'The Subdiaconate, Diaconate, and Priesthood are called Holy or Greater Orders, because of their relation in so near a manner to the Holy Sacrifice. Those, moreover, who have received these Holy Orders have dedicated themselves irrevocably to a life of celibacy. The Priesthood and Diaconate are certainly of Divine institution, and are to be found mentioned in the Holy Scriptures; the other five have been instituted by the Church in Apostolic times, or very shortly afterwards, as the Council of Trent teaches. The Subdiaconate has only been considered a Holy Order and ranked with Greater Orders from the time of Urban II.

2. '*The Tonsure.*—The *Tonsure*, so called from the ceremony of cutting the hair, is the ecclesastical initiation into the clerical state. Up to the sixth century the *Tonsure* was not given as a separate ceremony and before the Minor Orders, but it formed part of the rite by which the first of the Greater Orders was conferred. It is not an *Order*, but the ceremony of granting a title to the ecclesiastical state. By the reception of the *surplice* and the cutting of hair the recipient becomes a cleric, or one who is devoted to the service of the Church. It is thought by some that the *Tonsure* was instituted by St. Peter, but no certain mention of it can be found in the

writings of the Fathers of the Church for the first three centuries.

3. '*The Minor Orders:* (1) *Ostiarius, or Door-keeper.*—The Ostiarius receives by virtue of his ordination the office of opening and shutting the doors of the Church. To signify this power and office, the Bishop places the keys in the hand of the recipient, and he is conducted to the door to perform his office. He also is made to ring a bell, since part of his duty as door-keeper is to call the faithful together for the services of the Church. In ancient times the general care of the Church devolved on the Ostiarius, and it was his duty to see that all things were prepared for the services. He had also to open the book of the Scriptures for the preacher, and to see that those present preserved proper decorum. Every cathedral church, until comparatively recent times, had its body or "school" of Ostiarii.

(2) '*Lector, or Reader.*—The Lector, as the name signifies, is ordained to read aloud in the church. It is the special duty of the Lector to read the Holy Scriptures to the faithful, and particularly the Book of the Prophets. To signify this power, the Bishop places in the hands of those ordained the Bible or Missal. By virtue of this office the Lector has to read the lessons in the public offices of the Church, the prophecies on Holy Saturday and the Ember Days, and also to instruct children in the rudiments of the Christian faith. The earliest mention of the office of Lector is to be found in the works of Tertullian in the third century. As the Holy Scriptures were placed under the charge of the Lectors, they were often exposed to the most severe persecutions in the early centuries of the Church.

(3) '*Exorcist.*—The Exorcist is ordained to impose hands on those possessed by evil spirits, and to read over them the prayers of the Church, by which they may be liberated from the power of the devil. To signify this power, the Book

of Exorcisms or the Missal is given to the Exorcist by the Bishop. The Church now allows only those who are Priests to exercise the power granted in this ordination, and these only by the special commission of the Bishop. This change came about when "possession" by the evil spirits became rare, as in these days. In the first ages of the Church they were frequent, especially among pagans, and to cast them out the inferior ministers were used, both from the impossibility of the Priests attending to all the cases, as well as to teach, by thus employing the inferior grades, contempt for the power of the devil.

(4) '*Acolyte*.—The Acolyte is ordained to minister to the Subdeacon at the altar. He has the charge of the candles and of preparing the cruets of wine and water and carrying them to the Subdeacon. The word signifies one who follows the footsteps of another, because it is his duty to follow the Subdeacon in his ministry at the altar. To signify the power conferred, the Bishop places the cruets of wine and water and a candlestick and candle in the hand of the recipient. St. Cyprian mentions the Order of Acolyte in his letters, and the fourth Council of Carthage prescribes the method of their ordination. In the first ages of the Church their chief function was to carry the letters which it was the custom of the different Churches to write to each other with reference to the different points of doctrine or ritual. As the Gentiles sought for every opportunity to profane the Christian mysteries, this office was one of great trust. We also find the mention of Acolytes in the ancient times as the special attendants of the Bishops, both in the Church at ordinary times and elsewhere.'

The offices of Minor Orders are all intrusted nowadays to laymen, with the exception of *exorcism*, which, as I have said above, is reserved to a priest duly authorized by the Bishop.

4. The three Greater or Sacred Orders are Subdiaconate, Diaconate, and Priesthood.

(1) *The Subdiaconate.*—This is a Sacred Order which gives power to serve the Deacon at the altar, to sing the epistle at Solemn Mass, and to carry the Cross in procession. The Bishop in the ordination service enumerates the offices of the Subdeacon. 'It is the duty of the Subdeacon to prepare water for the ministry of the altar; to assist the Deacon; to wash the cloths of the altar and the corporals; to present to him (the Deacon) the chalice and paten for the use of the Sacrifice.'[1]

It imposes on the person receiving it the obligation of celibacy and perpetual chastity, and of reciting the Divine Office. It cannot be received before one has completed the twenty-first year of his age.

Celibacy is attached to it; that the minister of God may be free from the care of a family, so as to be able to consecrate himself entirely to God and to the welfare of souls committed to his charge, and to devote himself to the conversion of sinners, to the poor, to the sick and afflicted, and, if necessary, to lay down his life for his flock.

By the saying of the Divine Office he becomes a man of public prayer, the representative of the people before God.

The Subdiaconate was in the beginning a Minor Order, and it is not known for certain at what time it was numbered with the Greater Orders, It is, however, quite certain that in the time of Innocent III. this Order was one of the Greater or Major Orders in the Latin Church. Amongst the Greeks it is still a Minor Order.

The importance of this Order and the solemn obligations attached to it are signified by the admonition given by the Bishop to the candidates before he proceeds to their ordination: 'Dearly beloved children, who are about to be

[1] The Roman Pontifical.

promoted to the Sacred Order of the Subdiaconate, you should again and again attentively consider what a burden you aspire to to-day of your own accord. As yet you are free, and it is lawful for you, at will, to pass over to worldly pursuits; but if you now receive this Order, it will be no longer lawful for you to shrink back from your resolution, but for ever you must wait upon God, Whom to serve is to reign, and with His assistance preserve your chastity, and in the ministry of His Church be for ever His servants. Therefore, while there is time, think upon it; and if you still wish to persevere in your holy resolution, in he name of the Lord, come hither.'

(2) *The Diaconate.*—'This is a Sacred Order which gives power to assist immediately the Priest at solemn Mass, to offer with him the bread and wine, to sing the Gosp l, to preach, to carry the Blessed Sacrament, and, in case of grave necessity and with permission, to baptize solemnly and give Holy Communion.'

The nature and duties of this holy office are explained by the Bishop in the Ordination Service in the address which he makes to the candidates: 'Dearly beloved children, ye who are about to be promoted to the Levitical Order, consider well to how great a step in the Church you are rising. For it behoveth the Deacon to minister at the altar, to baptize and to preach. Of a truth in the Old Law, out of the twelve tribes, one was chosen which should serve the tabernacle of God with special devotion, and His sacrifices with a perpetual rite. And so great a dignity was granted to it that no one except from its race could rise to administer the Divine worship and office; so that by some great privilege of inheritance it deserved both to be and to be called the tribe of the Lord. Of whom, dearly beloved children, at this day you hold both the name and the office; because you are chosen in the Levitical Office for

the ministry of the tabernacle of the testimony—that is, the Church of God, which, always placed in conflict, fights with an increasing strife against her enemies, whence saith the Apostle: Our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places. Which Church of God, ye ought, as the tabernacle, to carry and fortify with holy ornament, Divine preaching, perfect example. Forsooth, Levi is interpreted, added, or assumed. And be ye, dearly beloved children, who receive a name from your paternal inheritance, assumed from carnal desires, from earthly lusts which war against the soul; be seemly, undefiled, pure, chaste, as becometh ministers of Christ and dispensers of the mysteries of God, that worthily you may be added to the number of the ecclesiastical degree, that you may deserve to be the heritage and beloved tribe of the Lord. And because you are co-assistants and co-operators of the Body and Blood of the Lord, be estranged from every allurement of the flesh, as saith the Scripture. Be ye cleansed who bear the vessels of the Lord. Think on the blessed Stephen, elected for that office by the Apostles through desert of his particular chastity. Take care that to whom you rehearse the Gospel with your lips, by your deeds you may expound it, that of you it may be said: Blessed are the feet of those who preach the Gospel of peace, of those who bring glad tidings of good things. Have your feet shod with the examples of Saints, in the preparation of the Gospel of peace, which may the Lord grant you through His grace!'[1]

According to St. Isidore of Seville, the Order of Deacons commenced with the tribe of Levi. In effect the Lord directed Moses, after he had consecrated Aaron and his sons priests, to consecrate the tribe of Levi in the place of

[1] Roman Pontifical.

the firstborn of all the people, for the service of the Divine worship, to guard the temple, to have charge of the ark of the covenant and the tabernacle, and of conveying these from place to place, etc. The men of this tribe, when they had attained their twenty-fifth year, were bound to this service.

The Diaconate of the New Law is regarded as of Divine institution, and the Apostles at Jerusalem ordained the first seven deacons,[1] which was done by order of their Divine Master. The Council of Trent confirms this traditional opinion when it says in Canon 6 of Session XXIII.: 'If anyone shall say that in the Catholic Church there is not a hierarchy instituted by Divine ordination, which is made up of Bishops, priests, and ministers, let him be anathema.'

Of what *ministers* can the Council speak but of those that are the first after the Priests, namely Deacons? And although not expressly defined, it is nevertheless certain, and cannot be denied without injury to faith. Besides, in the ordination of a Deacon the Bishop imposes his hand upon him, saying: 'Receive the Holy Ghost for strength and for resisting the devil and his temptations, in the name of the Lord.' The fourth Canon of Session XXIII. of the Council of Trent declares: 'If anyone shall say that by sacred ordination the Holy Spirit is not given, and therefore that in vain the Bishop says, "*Receive* the Holy Ghost," or that it does not imprint a character, let him be anathema.' From which it follows that the Holy Ghost is given in the Diaconate, and therefore it gives grace, and must be a Sacrament, and of Divine institution. The age for receiving the Diaconate is twenty-two complete. As soon as the Subdeacon enters upon his twenty-third year he may be promoted to the Diaconate.

[1] Acts vi. 2-6.

CHAPTER III.

THE PRIESTHOOD AND EPISCOPATE.

1. The Priesthood. (1) A Sacrament of the New Law. (2) Its Divine institution. (3) Its nature and office. (4) The ceremony of ordination.
2. The Episcopate. (1) Its definition: called the Priesthood of the higher Order. (2) A completion of the Priesthood, or a distinct Order. (3) The matter and form of the Episcopate.
3. The Episcopate is superior to the Priesthood.
4. Three things required to constitute a Bishop: (1) election; (2) institution; (3) ordination or consecration.
5. Bishops the successors of the Apostles. Their principal duties.

1. *The Priesthood* is a Sacred Order which gives power to consecrate the Body and Blood of Jesus Christ, and to forgive sins, etc.

(1) It is a Sacrament of the New Law instituted by Christ, by which a twofold spiritual power is conferred on the ordained person, one which regards the real Body of Christ, namely, that of changing bread and wine into Christ's Body and Blood; the other which regards the mystical Body of Christ, namely, of forgiving or retaining the sins of the faithful. In short, it is a Greater and Sacred Order by which power is given to the ordained person of consecrating, offering, and ministering the Body and Blood of Christ and of remitting and retaining sins.

The word 'Priest' is derived from the Greek πρεσβύτηρος,

which signifies 'elder' or 'ancient.' This name is not given because of the maturity of age required for Orders—for the most part young men are ordained, only the age of twenty-five being required—but on account of maturity of judgment which they ought and are supposed to have; for, as the wise man says: *Venerable old age is not that of long time, nor counted by the number of years, but the understanding of a man is gray hairs; and a spotless life is old age.*[1]

(2) The Priesthood is of Divine institution as to the power to consecrate and to offer the Body and Blood of Jesus Christ. It was to priests that Christ said in the persons of the Apostles, after He had Himself consecrated and offered His Body and His Blood: *Do this in remembrance of Me.* By these words Christ gave to His Apostles, and to the Priests, their successors, the power to consecrate and offer the Holy Eucharist. This is taught by the Council of Trent, which assures us that the same was always taught and understood by the Catholic Church.[2]

The Priesthood is of Divine institution as regards the power of forgiving or retaining sins, for to Priests, and to them alone, in the persons of the Apostles, did Christ say: *Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained.* The Council of Trent is also explicit on this point, and says expressly that Priests have no less the Divine right to forgive and retain sins than they have to consecrate, to offer, and administer the Body and Blood of Christ.[3]

(3) The nature of the Priesthood and its office is explained in the ceremony of ordination and by the admonition which the Bishop then gives: 'Dearly beloved children,

[1] Wisd. iv. 8, 9.
[2] Council of Trent, Sess. XXII., Cap. i.
[3] *Ibid.*, Sess. XXIII., Cap. i.

who are to be consecrated to the office of Priesthood, we exhort you to see that you both worthily receive it and faithfully fulfil its duties when you have received it. For it appertaineth to the office of the priest to offer sacrifice, to bless, to preside, to preach and to baptize. With great fear, then, is so high a dignity to be approached, and care must be taken that those who are chosen thereto should be recommended by Divine wisdom, reproachless morals, and a long observance of righteous conduct. Wherefore, when the Lord commanded Moses to select seventy men from all Israel to be an assistance unto Him, and to whom he might distribute the gifts of the Holy Spirit, He added, "Those whom thou knowest to be the elders of the people;" and you, indeed, are prefigured in the seventy men and elders, if ye, through the Sevenfold Spirit, will keep the Ten Commandments of the Law, and be blameless and ripe in knowledge and in action. Under the same mystery and the same figure did the Lord in the New Testament choose seventy-two men, and sent them forth two and two to preach before Him, that He might teach both by word and deed that the ministers of His Church ought to be perfect in faith and works, or based on the virtue of a twofold love—that, namely, towards God and towards their neighbour. Do ye, therefore, strive to be worthily chosen, by the grace of God, as assistants to Moses and the twelve Apostles. By this wonderful variety is Holy Church encompassed, adorned, and governed, wherein men of different degrees are consecrated, some Bishops, and others of a lower degree, priests, deacons, and sub-deacons, so that out of many members and of varying dignities one Body of Christ is composed. Wherefore, dearly beloved children, whom the judgment of our brethren hath chosen to be consecrated as our assistants, do ye preserve in your conduct the integrity of a chaste and holy life. Bear in mind what ye do; be conformed in your

lives to your ministry, and as you celebrate the mystery of the Lord's death take heed that ye mortify your members from all vices and lusts. Let your teaching be a spiritual medicine to the people of God; let the odour of your light be a delight to the Church of Christ, that by your preaching and example you may build up the house, that is the family of God, so that neither we may deserve to be condemned of God for promoting you to so high an office, nor you for receiving it, but, rather, be rewarded. And may He grant this to us by His grace. Amen.'

(4) After this address, the Bishop and the priests present impose hands on the deacon, and whilst they all hold their right hands extended over him the Bishop says:

'Dearly beloved brethren, let us pray God, the Father Almighty, that He would multiply His heavenly gifts upon these His servants whom He has chosen for the charge of the priesthood; and that they may persevere by His help in the office which they receive through His mercy, through Christ our Lord. Amen.'

In giving him the priestly vestments, the Bishop says, (1) in putting on the stole: 'Receive the yoke of the Lord, for His yoke is easy and His burden is light.'

(2) In giving the chasuble, he says: 'Receive the priestly vestment by which charity is signified, for God is able to increase in thee charity and a perfect work.'

During the singing of the *Veni Creator* the Bishop anoints the hands of the candidates (kneeling before him) in the form of a cross, saying: 'Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction and our blessing. Amen.' Then, making the sign of the Cross upon the hands, he says: 'That whatsoever they shall bless may be blessed; and whatsoever they shall consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ. Amen.'

The Bishop now closes the hands of the candidate, which are tied with white linen by one of his attendants.

On giving the chalice with wine and water, and the paten with a host thereon, the Bishop says: 'Receive thou the power of offering sacrifice to God and of celebrating Mass, as well for the living as for the dead. Amen.'

The candidate is then ordained, and continues to offer the Mass with the ordaining Bishop, and for the first time consecrates and changes bread and wine into our Lord's Body and Blood. After the Communion and the profession of faith, which the newly-ordained priest has to make by saying aloud the Apostles' Creed, the Bishop places both his hands upon his head as he kneels before him, and says: 'Receive the Holy Ghost; whose sins you shall forgive they are forgiven; and whose sins you shall retain they are retained.'

Then he unfolds the priest's chasuble, which has up to this been folded on his shoulders, and whilst doing so says: 'May the Lord clothe thee with the state of innocency.'

The Ordination Ceremony contains a better explanation of the Sacrament than any I could give, and hence I have given the above extracts from the Roman Pontifical.

The other functions of the priest, besides saying Mass and hearing confessions, are to administer the other Sacraments, with the exception of Confirmation and Holy Orders, to preach the Word of God, to direct souls, to bless all things and all persons whose benediction is not reserved to the Bishops.

2. *The Episcopate.*—(1) The Episcopate is the highest Order, and a Sacrament by which power is given to a priest to confer the Sacraments of Confirmation and Holy Orders, and of ruling the church committed to him. It is called the Priesthood of the higher order, the same as the *Sacerdos* is said to be a priest of the lower order.

(2) The Episcopate is regarded by some as an extension and completion of the Priesthood, and not an order distinct from it. By others it is regarded as a distinct order, inasmuch as it has a distinct matter and form, and confers a spiritual power distinct from the Priesthood, namely, the power to give Confirmation and to ordain priests and Bishops. By Divine right Bishops are placed over the Church of God: *Attendite vobis et universo gregi in quo vos Spiritus Sanctus posuit episcopos regere Ecclesiam Dei*—Take heed to yourselves and to the whole flock wherein the Holy Ghost has placed Bishops to rule the Church of God.[1]

(3) The matter of the Episcopate is the imposition of hands by the consecrating Bishop and the two assisting Bishops, and the form is: *Receive the Holy Ghost*, etc., which all three say, and the consecrating Bishop continues it alone after a short prayer. The assistance of two other Bishops besides the consecrating Bishop is not necessary for the essence of the Sacrament, as Benedict XIV. shows;[2] but it is of precept that this be observed, and in practice it is required. The other ceremonies, namely, the anointing of the head and hands, the giving of the ring and the pastoral staff, the placing of the Book of the Gospels on the shoulders, appertain only to the integrity, and not to the essence, of the ordination.

In the first ages of Christianity Bishops were called also by the name of Presbyter or Priest, and it is in this sense that St. Paul speaks when he says, in his first Epistle to Timothy: *Per impositionem manuum presbyterii*, which is rendered now: *Per impositionem manuum Episcopi.*

3. It is defined as of faith by the Council of Trent[3] that Bishops are superior to priests. This definition is against Wickliffe, Calvin, and against the Presbyterians and

[1] Acts xx. 28. [2] 'De Synd.,' l. xiii., c. 13.
[3] Council of Trent, Sess. XXIII., Can. 7.

Puritans, who contend that Bishops are no more than simple priests. This superiority is established (*jure divino*) by the Divine law, which, although not explicitly defined by the Council of Trent, is contained in another definiton, namely, that which says that in the Catholic Church there is a hierarchy established by Divine ordination which is made up of Bishops, priests, and ministers; and Bishops who are the successors of the Apostles chiefly form this hierarchy.

This superiority consists both in the power of order and of jurisdiction which they possess over that which belongs to priests. For, besides the power which they have in common with simple priests over the real and mystical Body of Christ, Bishops receive also a special power: (1) *of order*, which consists in the power of confirming, ordaining, and consecrating, for example, churches, sacred vessels, altars, etc.; and (2) *of jurisdiction*, by which they are constituted the rulers, the judges, and pastors of the dioceses over which they are placed. To them it belongs to approve confessors, to grant indulgences, to make laws, etc.

4. To constitute a Bishop three things are required—namely, *election*, *institution*, and *ordination* or *consecration*.

(1) *Election*, which may be either by the inspiration of the Holy Ghost, by scrutiny, or by compromise, according to the words of the fourth Council of Lateran, Can. 24.

(2) The *institution*, which belongs to the Roman Pontiff, is the approval of the one nominated, and the Bull of confirmation in which he gives to the Bishop elect the faculty of choosing the Bishop to consecrate him.

(3) The *ordination* or *consecration*, for which three Bishops are required, one of whom is called the Consecrating Bishop, and the other two his assistants.

5. Bishops are the successors of the Apostles, and once canonically instituted they have full jurisdiction in their

whole diocese, subordinate, however, to the Sovereign Pontiff.

A Bishop is called the *Ordinary*, as having ordinary jurisdiction in his diocese. In all the churches of his diocese he can celebrate pontifically; in his own diocese he takes precedence of all other Bishops and Archbishops, except the Metropolitan.

The principal duties of the Bishop are to reside in his diocese, to preach either by himself or through others, to pray frequently, and on Sundays and feast-days to offer the Holy Sacrifice of the Mass for his flock, to visit the different churches under his jurisdiction, etc., peacefully to rule his people, and to keep himself and his Church always in close union with the Apostolic See.

CHAPTER IV.

THE MINISTER AND RECIPIENT OF HOLY ORDER.

The Minister.

1. The ordinary minister of Holy Order.
2. The extraordinary minister of Minor Orders: Subdiaconate and Diaconate.

The Recipient of Holy Order.

1. Conditions required for the valid reception of Holy Order: (1) The male sex. (2) Baptism. (3) Intention.
2. Conditions required for the lawful reception of this Sacrament: (1) Divine vocation. (2) Knowledge. (3) Purity of life. (4) To be confirmed. (5) To be free from all irregularity.
3. Twelve of the ecclesiastical irregularities enumerated.
4. The obligation of receiving or of not receiving Orders.
5. The signs of a divine vocation, and advice to parents and children concerning the clerical state.

1. *The Minister of Holy Order.*—The ordinary minister of this Sacrament is a Bishop. This was defined by the Council of Florence, and afterwards by the Council of Trent. The words of the latter Council are: '*If any one shall say* that Bishops . . . have not the power of confirming and ordaining, or that the power which they possess is common to them and to priests, let him be anathema.'[1]

In the Holy Scriptures we read that ordination was conferred only by the Apostles, or by those whom the Apostles had consecrated as Bishops. It was the Apostles who

[1] Council of Trent, Sess. XXIII., Can. 7.

imposed hands on the first deacons; Paul and Barnabas ordained priests for the Churches of Lystra, Iconium and Antioch;[1] Timothy was consecrated Bishop by St. Paul;[2] and the same Apostle instructs both Timothy and Titus as to ordaining others.[3] According to the teaching of St. Thomas, it is fitting that only the higher officers of the Church should possess the power of ordaining those who should be her ministers. Nowhere do we read, not even in the days of the most cruel persecutions, that simple priests ordained other priests; on the contrary, by the testimony of the Fathers of the Church and all her theologians, Bishops have always been regarded as the ministers of Order.

2. It is admitted by all that priests cannot, even by Papal delegation, be the *extraordinary* ministers of the Episcopate or the Priesthood. They may, however, by the delegation of the Supreme Pontiff be the extraordinary ministers of the other Orders. This is certain and admitted by all as to the Tonsure and Minor Orders, and it is more probable as to the Subdiaconate and Diaconate, for the reason that the Bull of Innocent VIII. (1487) is regarded as genuine, which granted to the Cistercian Abbots the faculty of conferring these two Orders on their own subjects.

The Recipient.

After explaining the different degrees of Orders, we have to consider the conditions or dispositions required in those who are called to the ecclesiastical state.

1. The conditions for the valid reception of Orders are: (1) To be of the male sex. (2) To be baptized. (3) To have the intention of receiving the Sacrament.

(1) The first condition is required because ecclesiastical functions are forbidden to women. The prohibition and

[1] Acts vi. 6 and xiv. 22. [2] 2 Tim. i. 6.
[3] 1 Tim. iii. 4; Titus i.

their disqualification are founded on the law of nature, and have been enforced under the law of Moses, and ever since the foundation of Christianity. If any woman were worthy of the charge, it would have been the Virgin Mother of God, but neither our Blessed Lord nor His Apostles ordained her.

The Divine ordinance on this point is made known to us by St. Paul in his first Epistle to the Corinthians: *Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith; but if they would learn anything let them ask their husbands at home. For it is a shame for a woman to speak in the church.*[1]

It is not, therefore, in accordance with Christian duty that women should assume to themselves the preaching of the Word of God, and if it would be a shame for them to do so in the Church, what would St. Paul think of their doing so in the open streets and thoroughfares, or in public halls, after the manner of the revivalists of our day? In any case they are incapable by reason of their sex of receiving valid ordination.

(2) Baptism is required for the valid reception of Orders, as it is the door of all the other Sacraments, and none of the Sacraments can be given to or received by a person who has not received the baptismal character.

(3) The intention of receiving the Sacrament. No Sacrament can be conferred against the will of the recipient. This follows from the general doctrine on the part of the recipient of a Sacrament. Therefore, some intention is required on the part of adults for the valid reception of Orders with which so many responsible duties and obligations are necessarily connected.

There is a difficulty with regard to the ordination of

[1] 1 Cor. xiv. 34.

boys who have not come to the use of reason. The common opinion is that such ordination is valid, but that those who have been so ordained are not bound by the obligations of the clerical state (*e.g.*, celibacy), unless they afterwards elect to remain in that state.

2. I shall now enumerate some of the conditions required for lawful ordination on the part of the recipient, which may be useful for the instruction of parents who may wish to see their sons priests, and for the instruction of those youths themselves who may wish to embrace the ecclesiastical state. In order to receive lawfully the Sacrament of Order, besides the state of grace, it is necessary (1) to have a Divine vocation, that is, to be called by God to that state—*You have not chosen Me, but I have chosen you*, saith our Saviour; (2) to have the requisite ecclesiastical knowledge; (3) purity of life as a test of future perseverance; (4) to be confirmed; (5) to be free from every *irregularity*, that is, every canonical impediment to the reception of Order.

3. By reason of this last condition it is necessary that the candidate for the priesthood be:

(1) Born of lawful marriage, so that illegitimate children are irregular, unless legitimized according to the common law by the subsequent marriage of their parents, or by religious profession.

(2) Of the age prescribed by the Canons, that is, as prescribed by the Council of Trent[1]—twenty-two for Subdiaconate, twenty-three for Diaconate, and twenty-five for Priesthood. It is sufficient when one has entered upon or commenced these years, that is, in the twenty-second, twenty-third, and twenty-fifth year of his life, a man can be promoted to those Orders respectively.

(3) Of sound mind. Senseless and idiotic persons could

[1] Council of Trent, Sess. XXIII., Cap. xii.

not receive this Sacrament, because it is not possible for them to perform the sacred functions of the priesthood.

(4) To be free from any notable bodily deformity, such as would expose a priest to derision and irreverence, and injure his influence and his ministry. Hence the reason why such persons are not to be admitted to Sacred Orders.

(5) To be free, so that in the days of slavery those who were held in bondage under the dominion of other men could not whilst thus enslaved be promoted to Orders.

(6) To have a good reputation. This is a condition required for the fruitful performance of the works of the ministry, and hence its necessity in one who is to be ordained. Those who have been found guilty of any crime to which disgrace and infamy are attached should not receive Sacred Orders, unless they have recovered their reputation by a long period of a life of edification.

(7) A man who has been twice married, or who has been married to a widow, cannot, even though he be a widower, be promoted to Orders, because by these marriages the signification of the union of Christ with the Church would be wanting in his ordination.

(8) Not to have taken away human life, either by crime or even in a lawful manner, such as in a just war, when the war is *offensive*, not defensive. It is for this reason, and also for other reasons of public utility, that ecclesiastical students should be exempted from the military service. It is also required that one should not have juridically pronounced sentence of death, or have immediately provoked such a sentence, and hence judges and advocates who have concurred and promoted such a sentence are irregular, and cannot, without dispensation, be promoted to Sacred Orders.

(9) Not to have caused any voluntary mutilation either to one's self or another, even with a good intention. Hence

doctors and surgeons are irregular, supposing them to have performed operations of this description.

(10) Those born in heresy, and converts from any heretical sect, need a dispensation before being promoted to Orders.

(11) Those who through their own fault have received any Sacred Order whilst irregular, or exercised solemnly the functions of Sacred Orders unlawfully, without being ordained to those functions, need a dispensation.

(12) Those who have been twice absolutely baptized.

These are some of the incapacities and irregularities which prevent the reception of Holy Orders. Some of them are removed by the dispensation of the Sovereign Pontiff; and it is not necessary that I should give any further explanation of them here, nor to go into the reasons for which dispensations are granted, as these are matters that belong to theologians rather than to the faithful in general.

4. The Sacrament of Order has been instituted, as I have said already, not so much for the advantage of the individual as for the faithful in general. *Every high priest*, says the Apostle St. Paul, *taken from among men is ordained for men in the things that appertain to God*.[1] No one, regularly speaking, is then obliged to receive the Priesthood, as it is not obligatory on individuals, like the other five Sacraments, and not necessary for their salvation. Those, however, who are called by God and receive a vocation to the Priesthood ought to receive Orders, because by rejecting their vocation they disregard the will of God, and endanger their salvation.

When God calls a man to a particular state of life, He has prepared for him special graces in that state; but if man rejects the call, and chooses for himself another state of life,

[1] Heb. v. 1.

he casts from him those graces, and thus deprives himself of the means of sanctity which God had prepared or destined for him. The reception of the Sacrament of Order may not of itself be necessary for salvation, but by accident it may be necessary for those to whom God has given a special ecclesiastical vocation.

On the other hand, those who are not called should not receive Holy Orders. This would be an intrusion into the Sanctuary, and God Himself is to choose His ministers. *Let no one,* says St. Paul, *take the honour to himself, but he that is called by God, as Aaron was.*[1]

There is, therefore, a double obligation in regard to the clerical state: of not entering that state without being called to it, and of embracing it when one receives the Divine vocation to it.

5. The chief signs of this vocation are: (1) an attraction for ecclesiastical functions; (2) a sufficient aptitude to fulfil them; (3) a right intention, that is, a dominant and supernatural desire to work for the glory of God and the salvation of souls.

From this it follows that parents cannot, under any pretext, interfere with their children in regard to their vocation to the Priesthood. Any unjust opposition on their part will be (1) an assumption against the rights given by God to their children; (2) the cause very often of misfortune to their children, and sometimes of their eternal loss; (3) a proof that they have no true Christian spirit, and that they do not appreciate the grace and the honour which God wishes to bestow upon them by selecting and calling their children into His own service and ministry.

Amongst the works of charity, one of the greatest is to promote, by prayers and donations, ecclesiastical vocations;

[1] Heb. v. 4.

for to create or help to educate a good priest for the Church is to contribute to the salvation of numerous souls.

The faithful should always remember that Jesus Christ sent His Apostles into the world as lambs in the midst of wolves; that Satan has never ceased to labour in every possible way for the destruction of the Catholic Priesthood, and this is the impious work of Freemasons and secret societies abroad, and the Freethinkers and Rationalists of our day. We should therefore, for this reason, respect and love the priest more than ever, and obey him as the minister of God. Those who thus regard the Priesthood will make amendment for the iniquities offered to that body, and will be themselves enriched with all those graces of which the Sacrament of Holy Order is the source. Jesus Christ said to His Apostles: *He that heareth you, heareth Me, and he that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me.*[1]

The faithful should also pray for their priests (1) because they pray without ceasing for the faithful, and sacrifice themselves entirely for their salvation; (2) because the faithful need holy and zealous priests, who will guide them with wisdom and prudence in the way of salvation; (3) the Church invites all to join in such prayers every time that her ministers receive consecration, and this is the object of the fasts and prayers of the Ember Days.

[1] St. Luke x. 16.

THE SACRAMENT OF MATRIMONY.

CHAPTER I.

THE BETROTHAL, OR MATRIMONIAL ENGAGEMENT.

1. Betrothal—its meaning and division. (1) Solemn or private. (2) Absolute or conditional.
2. The effects or consequence of betrothment. (1) By reason of the natural law. (2) By reason of the canon law.
3. The dissolution or breaking off of the matrimonial engagement. Eight ways in which this may be done, and the reasons.
4. Remarks as to the time of engagement.

BEFORE I explain the Sacrament of Matrimony, I think it necessary to give a short instruction on the betrothal, or matrimonial engagement, which naturally precedes the reception of the Sacrament.

1. The betrothal is 'a promise of future marriage.' It is a true *promise*, and not merely an intention, a desire, or a resolution, even though these may be expressed in words. It must also be a mutual promise, made and received by both parties.

A promise of future marriage, because the promise of marriage at the present moment, or expressed in words that refer to the present time, would constitute the contract of marriage, and not merely the betrothal.

By the recent legislation of the Church it has been decreed concerning 'Sponsalia':

(1) 'Only those are considered valid and produce canonical effects which have been contracted in writing signed by both the parties, and by the parish priest or Ordinary of the place, or at least by two witnesses.

'In case one or both of the parties be unable to write, this fact is to be noted in the document, and another witness is to be added who will sign the writing as above, with the parish priest or the Ordinary of the place, or the two witnesses.'

(2) 'By "parish priest" is to be understood not only a priest legitimately presiding over a parish canonically erected, but in regions where parishes are not canonically erected, the priest to whom the care of souls has been legitimately entrusted in any specified district, and who is equivalent to a parish priest; and in missions where the territory has not yet been perfectly divided, every priest generally deputed by the Superior of the mission for the care of souls in any station' (Decree *Ne temere*, August 2, 1907).

It has been decided by the Sacred Congregation of the Council, July 27, 1908, that the document for betrothals must be signed by the parties in the presence of the Ordinary or parish priest, and it would appear that these must sign in the presence of the contracting parties. The same applies to *Sponsalia* contracted in the presence of two witnesses. All have to sign *unico contextu*, that is, in each other's presence. The document must be dated according to the day, month, and year.

(3) Betrothals may be *absolute* or *conditional*. If the condition be at the time verified, the promise is valid; if it be a condition depending on some future event, it becomes valid as soon as the condition is fulfilled, provided neither party has withdrawn the consent before its fulfilment. A

promise exacted through fear would not constitute a valid betrothal; and in the case of an ecclesiastical impediment, the condition, if the Pope will grant a dispensation, would not invalidate the promise, which would hold good when the dispensation had been granted. In this case the renewal of the consent is required after the dispensation is received.

2. *The Effects of Betrothment.*—Its results or effects are:

(1) By the law of nature it begets a grave obligation, and that, too, an obligation of justice, of contracting marriage with the person to whom the promise has been made. And there is a grave prohibition and obligation against marrying anyone else as long as the former engagement lasts. And a just pecuniary compensation may be exacted from the party who, without a just cause, breaks off the engagement against the will of the other party.

(2) By canon law an impediment called that of *public honesty* (*publica honestas*) results from a valid betrothment. So that neither party can marry the relations of the other to the first degree—that is, a man who has been engaged cannot validly marry either the mother or the sister of the woman to whom he was engaged; and this holds good even after the engagement may be mutually dissolved or the death of one of the parties.

3. *The Dissolution or Breaking off of the Matrimonial Engagement.*—This may be done (1) by mutual consent, according to the rule of human laws, that everything may be dissolved by the same cause that brought it into existence.

(2) By an impediment invalidating the marriage supervening, such as the case of affinity arising from illicit intercourse of the bridegroom with a near relation of the bride, or *vice versâ*.

(3) By the subsequent marriage with another person, The betrothment to a third person of one of the parties gives the right to the other to rescind the promise; but the first betrothment is not otherwise rescinded by the second.

(4) By a solemn vow, or profession in an approved religious institute, the betrothment becomes dissolved.

By entrance into religion or by a simple vow of chastity it becomes soluble, so that the party remaining in the world, and not vowing, may break off the engagement.

(5) Fornication subsequent to the engagement is considered sufficient reason for the innocent party to break off the engagement. If committed before the engagement and discovered afterwards, a man may certainly break off the betrothal entered into through ignorance with a guilty woman; and in some circumstances the woman may rescind the engagement with a guilty man, especially if deceived at the time of the engagement by being persuaded of his being free from such sins. By this crime is to be understood not only corporal fornication but spiritual—that is, heresy or apostasy.

(6) By any notable change either in soul or body or character supervening, or by some antecedent defect kept concealed, which, had it been known, the innocent party would not have promised marriage. It is disputed in the case when one of the parties becomes very rich, or has a good offer of marriage from a very wealthy person, whether this consideration alone would suffice to justify a secession from the former engagement. In practice this is not advisable, and the sole consideration of riches and wealth would be a very unworthy reason for breaking off a matrimonial engagement.

(7) Betrothment may also be dissolved by one of the parties going abroad to a distant land, or by long absence, or by too long a delay.

(8) It may be dissolved by the authority of an ecclesiastical judge or tribunal.

4. On the point of too long a delay, I may say that very long engagements before marriage are not advisable, and they are not necessary. It does not take many months to understand one another's character and disposition, and to see whether it would suit them to spend their lives together as man and wife, which is the object of betrothment. Long courtships, company keeping, etc., are calculated to do more harm than good, and often are the occasions of sin to young people who are allured by reason of their being engaged to marry to be alone with each other, and are thus exposed to danger. I have known more happy marriages consequent on short engagements than on long engagements; and many engagements would have resulted in very happy unions, but the time was prolonged and nothing came of them but disappointment to one or other of the parties for the rest of their days.

CHAPTER II.

MARRIAGE AS A NATURAL CONTRACT.

1. Matrimony or marriage—its meaning and nature.
2. Marriage a true contract.
3. Three sorts of marriages: *legitimate*, *ratum* and *consummatum*.
4. The institution of marriage as a natural contract.
5. The obligation or necessity of marriage.

MARRIAGE may be considered as a *natural contract* and as a Sacrament of the New Law.

In this chapter I shall confine myself to the explanation of Marriage as it is a condition or office of the law of nature, and of its obligations as a natural contract.

In this respect we have to consider its *nature*, its *institution*, and its *obligations*.

1. *Matrimony or Marriage in its Nature.*—The word *matrimony* is derived from the Latin word *mater*, a mother; because a woman ought to get married chiefly in order that she may become a mother, and to her it belongs to conceive, to beget, and to educate children. It is called also *wedlock*, a pledge-offering; *wedding*, the nuptial ceremony; and *nuptials*. *Marriage*, from *mari*, the husband (mas., *maris*).

Marriage may be defined, 'The marital union of man and woman in perpetual wedlock,' binding them to individual and indissoluble companionship.

It is the 'act of uniting man and woman for life' (*in fieri*), and it is 'the state or condition of being united husband and wife' (*in facto*).

The essence of marriage in entering upon the contract consists in the act by which two persons of different sex—a man and a woman—capable of such a contract, by mutual consent, bind or unite one another by the conjugal tie; and as a permanent contract it consists in the bond of wedlock, which arises from their act and consent.

2. Marriage is a true contract, because it is an agreement on one and the same thing between two persons, and it is above all other contracts in its origin, in its object, and in its end.

In its origin, because it is established by the natural and Divine law, whilst other contracts take their origin from the rights of people or the civil rights of nations. The object of marriage has been determined in some way by God Himself, and is not to be modified by the stipulations or conditions of the contracting parties, and in all other contracts the contracting parties may introduce, according to their agreement, modifications and stipulations. The end of marriage will be explained later on.

It is a *natural*, *moral*, and *religious* contract. In a secondary and accessory manner it is also a civil contract—that is, as to civil effects which are separable from the contract of marriage; but the contract itself depends on the Divine and natural law, and cannot, like other contracts, be subject to the civil law, except as to the secondary and accessory manner referred to.

3. Matrimony is called *legitimate*, *ratum*, and *consummatum*. I shall give the meaning of these words once for all, and retain them afterwards as the most convenient and fitting to signify Catholic teaching on certain points in connection with this subject. A marriage is called *legitimate*

which is contracted according to law and between capable persons not baptized, such as the valid marriage of infidels; it is called *ratum* when validly contracted between those who are baptized, and is ratified by the Church; it is called *consummatum* when those validly married have used their conjugal rights. So that the marriage of infidels is called *legitimate* only; the marriage of the faithful not yet consummated is called *ratum* only. There needs be no misunderstanding hereafter by retaining the words *ratum* and *consummatum*.

4. *The Institution of Matrimony as a Natural Contract.*—It was instituted by God (1) Implicitly in the creation of Adam and Eve; for God, by creating our first parents different in sex and capable of generation, wished the human race to be propagated by generation, and also by the matrimonial union of man and woman in order to the good of their progeny; for neither nature nor the Author of nature intends merely the generation of children, but also their bringing up and education. A child could not be educated and instructed by his parents unless the parents were certain determined individuals, and this could not be unless a certain obligation were to bind a man and woman in one individual life and society, which is the meaning of matrimony.

Explicitly God instituted matrimony when He had formed the woman out of the rib of the man as a helpmate for him, and said to them, '*Increase and multiply*.' Hence the words of Adam, '*This is now flesh of my flesh and bone of my bone*,'[1] were inspired by God to show the Divine institution of marriage.

5. *The Obligation or Necessity of Marriage.*—As matrimony is only necessary for the good of the many that the human species may be preserved, its precept or obligation

[1] Gen. ii. 23.

obliges only the multitude or the community of the human race, and is to be fulfilled by the community.

As it is not necessary for the perfection of one or of the individual, it does not bind in such a way that everyone should get married except in the supposition of a time when the scarcity of men would endanger the extinction of the human race.

In the beginning of the world, and after the Flood, the precept of marriage was obligatory on individuals, but not afterwards, not even under the Law of Moses, as some have thought, and certainly not under the New Law.

By accident individuals may be bound to get married, namely, when they have already been betrothed, or to legitimize children, etc.

CHAPTER III.

MATRIMONY AS A SACRAMENT.

1. Its definition as a Sacrament.
2. Amongst Christians the Sacrament is inseparable from the contract of marriage.
3. Matrimony raised by our Lord to the dignity of a Sacrament.
4. The *matter*, *form* and *minister* of Matrimony. (1) The *matter*. (2) The *form*. (3) The *minister*.
5. The recipients of the Sacrament.
6. The effects of the Sacrament.
7. The efficient cause, or the consent required for Matrimony.
8. Conditional consent considered.
9. The question of consent of parents treated.
10. The ends for which Matrimony is to be contracted, and the choice of a state of life.

1. 'MATRIMONY is a Sacrament which sanctifies the contract of Christian marriage and gives a special grace to those that receive it worthily.'

'Matrimony is a Sacrament which gives grace to the husband and wife to live happy together and to bring up their children in the fear and love of God.'

2. In the marriage of Christians the Sacrament of Marriage is not really distinct from the contract or separable from it.

Pius IX., in his letter to the King of Sardinia, September 19, 1852, thus writes: 'It is a dogma of faith that Matrimony was raised by Jesus Christ to the dignity of a

Sacrament; and it is the doctrine of the Catholic Church that the Sacrament is not a mere accidental quality superadded to the contract, but it belongs to the very essence of Christian marriage; so that conjugal union amongst Christians is not lawful except by the Sacrament of Matrimony, outside of which it is a state of concubinage.' And Leo XIII., in his encyclical letter *Arcanum*, of February 10, 1880, says: 'For this reason Matrimony is a Sacrament, because it is a sacred sign, conferring grace, and reflects the image of the nuptials of Christ with the Church.'

3. As a Sacrament, Matrimony reaches back to our Lord, who raised the natural contract to the dignity of a Sacrament by giving it the power to produce grace.

It is not known exactly when our Lord instituted this Sacrament, but it is supposed by some to have been when, in speaking of marriage, He said: *He who made man in the beginning made them male and female. . . . What therefore God has joined together let no man put asunder.*[1] Others say it was raised to the dignity of a Sacrament at the marriage feast of Cana in Galilee.[2] And others, again, think that it was formally ordained by our Lord, with other Sacraments, after His resurrection, when He spoke to His disciples of the kingdom of God.[3]

Propositions asserting the contrary are condemned in the syllabus of Pius IX.[4]

It is said that *between Christians* it is a Sacrament because between infidels and persons not baptized it cannot be a Sacrament, inasmuch as they are incapable of receiving the other Sacraments without first being baptized. Hence, whenever Christians enter the valid contract of marriage, they must receive the Sacrament at the same

[1] St. Matt. xix. 4, 6. [2] St. John ii.
[3] 'The Companion to the Catechism.'
[4] Prop. 65, 66 and 73 of the Syllabus in the year 1864.

time which is inseparable from it, and this whether they be heretics or Catholics, or whether the marriage take place in the Catholic Church, or before a Protestant minister, or in a registrar's office; if the marriage be valid and the parties baptized they have received the Sacrament of Matrimony.

When, by virtue of a Papal dispensation, a Christian gets married to an infidel, it is not certain whether the Christian receives the Sacrament, as it is not certain whether one of the parties can receive the Sacrament and not the other; and the infidel cannot certainly receive the Sacrament, and hence the doubt as to whether the baptized person receives the Sacrament in this case or not.

It is, however, certain that the Matrimony of infidels become a Sacrament when both husband and wife are converted and receive Baptism.

4. The *Matter* and *Form* and the *Minister* of this Sacrament. (1) The *matter* of the Sacrament is twofold, *remote* and *proximate*. The *remote* matter is the bodies of the contracting couple. The *proximate*, the mutual tradition or delivery of their bodies; or it is the words or signs expressing the consent, inasmuch as power is given to the contracting parties over the bodies of each other.

(2) The *form* is the mutual acceptation of the bodies, or the same words or signs, inasmuch as by them the power is accepted over their mutual bodies.

The *matter* consists in the mutual giving up of the contracting parties to one another; and the *form* consists of the words and outward signs, by which the man and woman accept each other as man and wife.

(3) The *minister*. It is certain that the contracting parties are the ministers of this Sacrament, and not the officiating priest. He only confirms and blesses the marriage, and can only be called the minister of its solemnity. The

reason is because the contract is itself the Sacrament, and consequently those who effect the contract administer the Sacrament to themselves. St. Thomas expresses this doctrine, which is according to the unanimous opinion of theologians for the last five centuries. 'The words,' he says, 'by which the matrimonial consent is expressed are the form of this Sacrament, and not the blessing of the priest, which is only a kind of Sacramental.' And Benedict XIV., in his epistle *Paucis abhinc* to the Archbishop of Goa, says: 'The legitimate contract is at the same time the matter and form of the Sacrament of Matrimony; for the mutual and legitimate tradition by words or signs expressing the assent of the mind is the *matter*, and likewise the mutual and legitimate acceptation of the bodies is the *form*.'

We have also to consider in regard to this Sacrament its subject or recipient, its efficient cause, and the ends of Matrimony.

5. The *recipients*, that is, those who can marry, involve the questions, Who can receive this Sacrament validly, and who lawfully? As to its valid reception, every baptized person who is not hindered by any natural impediment, or any that arise from the law of God or the Church, is capable of receiving the Sacrament of Matrimony. For its lawful reception the state of grace is required, as the Sacrament of Matrimony is one of the Sacraments of the living.

Although confession is not, absolutely speaking, necessary before marriage, as there is no precept imposing the obligation, yet, according to the Roman Ritual, the persons about to get married are admonished to confess their sins carefully before they contract this Sacrament.

6. *The Effects of Matrimony.*—The effects of this Sacrament are: (1) Sanctifying grace, or an increase of sanctifying graces, which in this Sacrament may be said to unite

the souls of the contracting pair, and which enables them to refrain from concupiscence. St. Thomas, when teaching that it is more probable that Matrimony confers grace, speaks of *helping* grace which enables a man to act well; against some scholastics, who said that by Matrimony only grace impeding sin or withdrawing from evil was conferred (St. Thom. in Supplem., Q. 42, a. 3, in c., apud Van der Moeren). (2) Actual or sacramental graces in due time, or when occasion requires, to foster conjugal love, to restrain evil passions, to educate children and bring them up in a Christian manner, to bear patiently the mutual burdens of their state, etc.

7. *The Efficient Cause.*—According to the Council of Florence the cause effecting Matrimony is, regularly speaking, the mutual consent expressed by words. (1) There must be the mutual consent expressed externally or by some external sign. The consent should also be internal and free, and (2) *expressed regularly, speaking by words;* because this is the usual and most significant way of expressing the consent of the mind. In the case of those who are mute, the consent may be expressed by other signs.

The words should be in the present tense and not in the future, that is: *I, N. N., take thee, N. N.,* not *I will take,* to my wedded husband or wife.

Matrimony can be validly contracted by those who are absent, and this may be done by procurator or by letter, but this manner of contracting marriage should not be adopted without a grave cause and the consent of the Ordinary. Marriage of this kind is sometimes contracted by princes and the great rulers of nations.

8. The consent should not be given conditionally; and if it be under a condition that is opposed to the principal end and substance of married life, the marriage would be invalid.

A consent given which depends on a future contingent thing, such as on condition of receiving a large sum of money, or on parents giving their consent, would not be sufficient for contracting marriage; but if it be under some past or present condition which is not opposed to the end of the married state, the marriage would be valid, provided the condition be verified at the time.

The condition of their observing chastity, mutually agreed to, would not invalidate the marriage.

The condition of allowing the children to be brought up in heresy and unbelief, although grievously sinful, would not have an invalidating effect on the marriage. Here, whilst speaking of consent, we may introduce the question as to the consent of parents in its relation to the marriage of children.

9. The consent of parents is not required for valid betrothal or valid matrimony, and the Council of Trent[1] condemns by *anathema* those who say that marriages of children contracted without the consent of parents are invalid, or that parents have the power of making them either valid or invalid.

The consent of parents, is, however, usually required for lawfully contracting either betrothal or matrimony. I say 'usually required,' because if parents are unreasonable and refuse their consent without sufficient cause it can be supplied by ecclesiastical authority. Children are advised to show reverence to their parents in this respect, and to try as far as possible to gain their consent, even if they may have to wait for it a short time, or to ask it repeatedly.

If the parents are not both of the one mind in regard to the marriage of a son or daughter, the consent of the father, or, I might say, of the mother, would suffice.

10. *The Ends for contracting Marriage.* — There are

[1] Council of Trent, Sess. XXIV.

three lawful ends of marriage, such as God has intended in the institution of marriage, which persons about to be married may have in view, namely: (1) to be a mutual help to each other; (2) to have children who may serve God—St. Teresa tells of a lady who wished to be married for no other end than that after she was dead there should be someone left on earth in her place to glorify God; (3) to prevent incontinency. This is rather the effect than the end, although it may also be one of the ends of matrimony.

It would also be lawful to contract matrimony for other honest motives, such as the honour of a family, to preserve peace and concord amongst families or nations, to preserve health. 'Those who are about to be married are to pray for a *pious intention*,' that is, that they may enter the married state with the view of accomplishing God's will in their regard and of fulfilling the lawful ends of marriage. They are also to pray that God may direct them in the choice they are making, since it is evident that their happiness in this life and their eternal happiness in the life to come depend, in a great measure, upon that choice.

In choosing a state of life, a person should consider in what state he can most securely save his soul, whether in the ecclesiastical state, the religious state, or the married state. For this purpose he should consult God in prayer and take the advice of his confessor.[1]

[1] 'Companion to the Catechism,' p. 325.

CHAPTER IV.

THE BLESSINGS OF MARRIAGE.

1. The three blessings of Marriage.
2. The obligations of married people as to their children.
3. The obligations of married people as regards fidelity.
4. The obligations of Marriage as a Sacrament, and how this Sacrament is a sign of the union of Christ with His Church.

1. By the blessings of marriage is meant those things which make it good, or cause that honesty in it which belongs to it and which renders it pleasing to God and useful to men. These blessings are three, namely: (1) children to be brought up and educated for God; (2) faith or fidelity to each other on the part of husband and wife; (3) the Sacrament, that is, the indissolubility of the marriage tie, by which is signified the indivisible union of Christ and the Church.

These three blessings compensate for all the various troubles and cares of the married state.

Although these are three blessings, they nevertheless bring with them duties and obligations, and of these we have now to speak in particular.

2. *The Obligations of Married People as regards Children.*—The blessing of children in connection with marriage contains three obligations: (1) their procreation; (2) their physical education or their bodily support; (3) their mental and religious education. Against these obligations they

sin (1) who by unlawful means prevent the begetting of children, or who in any way injure them or prevent their due growth and nativity after their conception; (2) those who disown and neglect their children, or expose them to danger of suffocation or otherwise endanger their lives after birth, or neglect to feed and clothe them; (3) those who neglect to have their children baptized and instructed in the Christian doctrine.

3. *The Obligations of Married People as regards Fidelity.*—The faith or fidelity of married people towards one another is a part of the virtue of justice, and from it arises a twofold obligation: (1) The obligation of conjugal rights towards one another, according to the lawful use of matrimony. (2) The obligation, not only by reason of the virtue of purity, but also out of justice, to avoid all sins against the sixth commandment with others.

The obligation of conjugal rights implies a strict debt of justice, and therefore those who wilfully refuse to comply with this obligation, without a just cause, or who wilfully render themselves unable to fulfil this duty either through severe penances, or labours, or sinful practices, are guilty of grievous sin. Also by reason of this obligation it would be unlawful for a married person, without a just cause, to be long absent from his partner in life against the will of this party.

This second obligation arising from *fidelity* belongs to the sixth and ninth commandments, and need not be explained here.

4. *The Obligations of Marriage as a Sacrament.*—Sacrament is not here taken in its strict sense, as it is a sensible sign of grace, but as it is a sign of a sacred thing, namely, a sign of the union of Christ with His Church.

The reference to marriage as signifying the union of Christ with the Church is of frequent occurrence, and it

needs a word of explanation, which I take from St. Thomas: 'Matrimony signifies the union of Christ with the Church in a twofold way, namely, before the consummation of marriage it signifies that union of Christ with the soul which is effected by grace, and which may be dissolved by mortal sin. But, after the marriage is consummated, it signifies the union of Christ with the Church in His assumption of human nature into the unity of His own Divine person, which is indivisible.'[1]

As a Sacrament, understood in this light, Matrimony contains and imparts the obligations of preserving charity, peace, and harmony of souls, and of guarding against discords or anything that may be calculated to prepare a way for separation or disunion. Against this obligation they sin who disturb the individual society of the married couple, or who cause disputes, quarrels and the like between them.

In connection with this we may treat of the properties or attributes of marriage. These are two, namely, its *indissolubility* and its *unity*, on each of which some detailed explanation may be useful and needed.

[1] Suppl., Q. 61, A. 2.

CHAPTER V.

THE INDISSOLUBILITY OF THE *VINCULUM* OR THE MARRIAGE TIE.

1. Marriage is indissoluble. The question considered: (1) As to a marriage that is only *legitimate*. (2) As to the marriage known as *ratum*. (3) As to the marriage *ratum* and *consummatum*.
2. The principal errors against the indissolubility of marriage.
3. The doctrine of indissolubility of marriage proved from Scripture and from tradition.
4. The text from St. Matthew's Gospel explained in the Catholic sense.
5. The *vinculum*, or tie of marriage, cannot be dissolved on account of adultery.

1. By the Divine law, according to its first institution and according to the law of Christ, the bond or *vinculum* of matrimony is indissoluble. In order to explain the Catholic teaching on this subject I must refer to a former division of matrimony, namely into *legitimate*, *ratum*, and *consummatum*.

(1) A marriage that is only *legitimate*, that is, between infidels or non-baptized persons, even though consummated, may be dissolved in what is called the Pauline case, or the case expressly taught by St. Paul.

(2) A marriage *ratum*, that is, between those baptized, and not consummated, may be dissolved (i.) by solemn profession in an approved religious Order; (ii.) by Pontifical dispensation.

(3) A marriage *ratum* and *consummatum* is dissolved only by the death of one or other of the parties.

(i.) The first case is that given and promulgated by the Apostle St. Paul when he says: *And if any woman have a husband that believeth not, and he consent to dwell with her, let her not put away her husband. . . . But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace,*[1] etc.

The Apostle here teaches that the marriage of infidels or those not baptized, even though consummated, may be dissolved in the case where one becomes converted to the faith and is baptized, and the other, the non-baptized party, either refuses to live with the one baptized, or will not live with him or her in peaceful wedlock, or without injury or contumely towards the Creator. The injury or contumely Innocent III. interprets as blasphemy of the Holy Name, or an effort to lead the faithful party into grievous sin. This privilege, called Pauline, was granted by Christ in favour of the faithful lest those recently converted to Christianity, and therefore weak in faith, should be exposed to perversion by the blasphemies, derisions, etc., of an infidel wife or husband. The text of the Apostle is understood in the sense of the perfect dissolution of the marriage contract by the Holy Fathers, and this interpretation is proved to be correct by the decrees of the Sovereign Pontiffs and the constant practice of the Church.

The *vinculum* or bond of marriage is not, however, dissolved until the baptized person contracts another marriage, and when this is done, then the infidel or non-baptized party may enter into a new contract of marriage.

(ii.) As to the dissolution of a marriage that is *ratum* and not *consummatum*, a marriage, though validly contracted, if not yet consummated, can be dissolved, as I have said, in

[1] 1 Cor. vii. 13, 15.

two ways: (1) By one of the parties entering a religious Order approved by the Holy See, and taking solemn vows; (2) by dispensation of the Supreme Pontiff.

That the marriage can be dissolved by solemn profession in a religious Order is proved from various examples of the Saints, and from the decrees of Pontiffs, especially that of Innocent III., who says that in this matter he follows in the footsteps of his predecessors, and the Council of Trent declares this to be the case.[1] It is not certain as to the law by which the marriage is thus dissolved; some say it is by Divine law, some by the natural law, but the more common opinion is that it is only by ecclesiastical law. St. Thomas explains the reason of it by a comparison between corporal and spiritual death. He says, as the consummated marriage is dissolved by death, so the *matrimonium ratum*, which is only a spiritual bond, becomes dissolved by religious profession, which is a spiritual death, by which one dies to the world and lives to God. All nowadays hold that the Pope can dissolve by dispensation a marriage that is only *ratum* and not *consummatum*. This is proved from the constant practice of the Sovereign Pontiffs, especially for the last four centuries from Martin V. to Leo XIII.

The Rev. S. B. Smith, in his 'Elements of Ecclesiastical Law,'[2] gives us the formalities to be observed in regard to the annulment of a marriage which is *ratum*, and not *consummatum*:

'For the validity of the dissolution of the marriage in the case, whether by religious profession or by Papal dispensation, it is necessary that the marriage has not been consummated. Now, what is the mode of procedure in dissolving a marriage which is *ratum*, but not yet *consummatum*? In both cases, namely, whether the dissolution

[1] Council of Trent, Sess. XXIV., Can. 6.
[2] 'Elements of Ecclesiastical Law,' vol. ii., p. 400, nos. 147 *et seq.*

takes place by religious profession or Pontifical dispensation, the *non-consummatum* must be fully and canonically *proven*, and therefore the mere assertion or confession, even though confirmed by oath, of the married couple, is of itself insufficient. Hence, in the case of the dissolution of the marriage by religious profession, the married couple cannot separate of their own accord, but must apply to the ecclesiastical court of the diocese (or to the Bishop) to which they belong, whose right and duty it is to examine the case by a trial or judicial proceedings, and pronounce sentence.'

Hence, for the first two months after marriage no one can claim their conjugal rights, according to ecclesiastical law, so that one or other or both may be free to enter a religious Order, and the marriage is not dissolved by entrance into religion, but by the profession of *solemn vows*.

Rev. S. B. Smith continues: 'Moreover, in the case of the dissolution of the marriage by Papal dispensation, a sufficient cause should be alleged apart from the *non-consummatum*. Hence, in the petition for such a dispensation, two things must be clearly shown: *First*, that the marriage was not consummated; *secondly*, that there is just cause for granting the dispensation. Unless both these things be proved, the dispensation will not be granted. These two conditions, however, are required only for the licitness of the dispensation. For the dispensation would be *valid*, though illicit, even though the non-consummation of the marriage were not proved, provided it was really a fact.'

(iii.) A marriage that is *ratum* and *consummatum* can be dissolved only by the death of one of the parties. No earthly power can dissolve the Sacrament of Marriage after it has been consummated.

2. The principal errors on this subject are: (1) The error of the Greeks, who hold that the *vinculum*, or bond of marriage, can be dissolved on account of adultery, and they act on this teaching. (2) The error of Protestants, who teach that the marriage tie may be dissolved not only on account of adultery, but for other causes also, such as heresy, cruelty, long absence, etc. And these accuse the Catholic Church of error and tyranny when she teaches that marriage cannot be dissolved even on account of adultery. (3) The error of civil legislators, who enact laws permitting divorce from the *vinculum*, or bond of marriage, and the divorced parties to contract a new marriage.

3. Against these errors it is clear from the Sacred Scriptures that marriage in the sense above explained is indissoluble according to the words of St. Matthew: *Therefore now they are not two but one flesh. What God hath joined together, let no man put asunder.*[1]

That it cannot be dissolved for or on account of adultery is proved from the Gospels of St. Mark[2] and St. Luke.[3]

In St. Mark's Gospel Christ says: *Whoever shall put away his wife and marry another committeth adultery against her. And if the wife shall put away her husband and be married to another she committeth adultery.* The words of our Saviour in the Gospel of St. Luke are equally clear: *Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband committeth adultery.* And St. Paul, in his first Epistle to the Corinthians, says: *But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.*[4] Also, in verse 39, he

[1] St. Matt. xix. 6. [2] St. Mark, x. 11, 12. [3] St. Luke xvi. 18.
[4] 1 Cor. vii. 10, 11.

shows that the bond of marriage is dissolved only by death: *A woman is bound by the law as long as her husband liveth; but if her husband die she is at liberty: let her marry to whom she will.* And he teaches the same in the Epistle to the Romans: *For the woman that hath a husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress if she be with another man.*[1]

This is also the doctrine of tradition, and may be further proved by the decrees of councils and of Sovereign Pontiffs. And it is also a doctrine conformable to right reason, for as St. Thomas says, 'No one ought to gain advantage because of his sin.'[2] And this would be an advantage derived from sin if an adulterous person could contract another marriage, and it would give the occasion of sin to those who would wish to dissolve their marriage and to marry someone else.

4. The chief objection against this doctrine is taken from the Gospel of St. Matthew,[3] where it is said: *And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away committeth adultery.* The *except it be for fornication*, which is a mere parenthetic clause, affects only the *putting away.* It would be lawful to put her away for that cause, but not to marry again. The marrying again is clearly forbidden even here. Christ here allows the putting away, but not the remarrying. For, as I have said and proved from so many other texts of Scripture, in the law of Christ the *vinculum* of

[1] Rom. vii. 2, 3. [2] Suppl., Q. 62, A. 5.
[3] St. Matt. xix. 9.

marriage cannot be dissolved but by death; and, although for just reasons like that here mentioned, a divorce or separation may be allowed, neither of the parties can marry during the lifetime of the other.

5. It is, therefore, theologically certain, though not a dogma of faith, that matrimony cannot be dissolved on account of adultery.

This is proved by the authority of the Council of Trent,[1] which declares that the Church does not err 'when she has taught and teaches according to Evangelical or Apostolical doctrine that the matrimonial *vinculum* or tie cannot be dissolved on account of adultery.' If the Church does not err in this point, which it teaches according to the doctrine of the Evangelists and St. Paul the Apostle, it is theologically certain and *proxima fidei* that her teaching is true and revealed, and the contrary is nearly heretical. The Council did not define it of faith, lest the Greeks, who hold the contrary opinion, should be anathematized; but it is defined of faith against Protestants that the Church does not err in this doctrine. It is also defined as a doctrine of faith against Protestants that marriage cannot be dissolved on account of heresy, irksome cohabitation, or prolonged absence from wife or husband. The Council of Trent[2] pronounces anathema against anyone who asserts the contrary.

[1] Council of Trent, Sess. XXIV., Can. 7. [2] *Ibid.*, Can. 5.

CHAPTER VI.

DIVORCE, OR THE SEPARATION OF THE MARRIED COUPLE.

1. The meaning of the Jewish *libellus repudii*, or bill of divorce.
2. Christ abrogated the Jewish law of divorce.
3. The meaning of the word 'divorce,' and its threefold division.
4. Divorce *a mensâ et thoro*, from bed and board, may be allowed, for just reasons enumerated: (1) Mutual consent. (2) Adultery. (3) Apostasy or heresy. (4) Incitement to crime, or danger of salvation. (5) Bodily danger.
5. The authority by which this kind of divorce or separation may be lawfully enacted.
6. The question as to whether Catholics can have recourse to the secular or civil Courts of Divorce considered.

1. AMONGST the Jews, or in the Jewish Law, we find the *libellus repudii*, the bill of divorce. This was a bill by which the bond of marriage might be dissolved. It was permitted by God to the Jews (to the men only, not to the women), in order to avoid greater evils. There is a variety of opinions as to the causes for which this bill of divorce could be granted, one school taught that this could be for any slight cause; another school, that it could only be granted on account of adultery.

According to the law, as stated in Deuteronomy,[1] it could be granted *propter aliquem fœditatem—for any uncleanness*, such as sterility, leprosy, depraved morals, etc. There

[1] Deut. xxiv. 1.

were certain ceremonies to be observed without which the bill had no authority, to which I need not refer.

2. Christ took away or abrogated this law of the Jews, as is clear from St. Matt. xix. 6, 8: *Therefore, now they are not two but one flesh. What therefore God hath joined together, let no man put asunder. . . . Moses, by reason of the hardness of your heart, permitted you to put away your wives, but from the beginning it was not so.*

3. The word 'divorce' is from the Latin *divertere*, and means a separation. Divorces are of two kinds, as may be understood from the foregoing doctrine stated in this and the preceding chapter: (1) divorce *a vinculo*, from the bond of marriage, which totally severs the marriage tie; (2) a divorce *a mensâ et thoro*, from bed and board, which merely separates the parties without dissolving the marriage bond.

4. While a divorce *a vinculo* can never be granted, as proved above, a divorce or separation from bed and board may be allowed for various reasons and in various cases. This the Council of Trent expressly teaches: 'If anyone shall say that the Church errs, when for various causes she declares that separations may be made between married people as to bed and habitation, either for a certain or an indefinite time, let him be anathema.'[1]

The causes of this second kind of divorce or separation —that is, from bed and board—are chiefly the following: (1) Mutual consent; (2) adultery; (3) the falling into heresy or infidelity of the husband or wife; (4) danger of the soul's salvation; (5) cruelty or bodily danger in general.

(1) *Mutual Consent.*—That is, the separation can take place, and that either for life or only for a time, by the mutual consent of the married couple, *e.g.*, where both agree to embrace the religious state, even after they have

[1] Council of Trent, Sess. XXIV., Can. 8.

consummated the marriage, or where the party guilty of adultery, cruelty, etc., voluntarily assents to the separation demanded by the innocent party, without obliging the latter to have recourse to the ecclesiastical judge to obtain the divorce.

(2) *Adultery.*—That this is a cause for separation from bed and board is plain from the words of our Lord Himself,[1] and from express texts of canon law. That this crime may be regarded as a sufficient cause of divorce, it is necessary that it be (i.) formal, and not material—that is, it must be committed knowingly and freely, and not through error or force. (ii.) That the crime must be entirely on the part of one; so that if the other has promoted or counselled it, or consented to it, he or she cannot claim the separation. (iii.) That it be not condoned by the innocent party either expressly or implicitly; the implicit condonation is understood by their living as man and wife in peace even after the crime has been committed to the knowledge of both. (iv.) That the other party be not stained with the same crime, because then both are injured parties, and an equality of compensation between them is established.

(3) *Apostasy or Heresy.*—According to the law of the Church, if either of the married couple falls from the true faith into heresy or infidelity, the other can leave him or her and that even of his or her own accord, at least when there is danger in delay—that is, danger to the spiritual welfare of the party by delaying the separation till the ecclesiastical judge shall have pronounced his sentence of separation.

(4) *Incitement to Crime, or Danger to the Salvation of the Innocent Party.*—This would be the case where one of the married couple incites the other to commit crime, whether it be heresy or any other grave sin, such as theft or grave sins against the sixth Commandment, so that the latter cannot

[1] St. Matt. xix. 9.

live with the former without seriously endangering his or her salvation; the innocent party not only can but is sometimes bound to separate from the guilty party.

(5) *Bodily Danger.*—By this we mean that which proceeds from cruel treatment. It is certain that a divorce *quoad thorum* may be granted on account of cruelty. By cruel treatment is to be understood, not every ordinary injurious word or action, but threats to kill, frequent quarrels, blows or striking, especially if they be severe, inflicted frequently and for a slight cause.

5. It may now be asked by what authority divorce or separation of this kind may be made.

As a general rule, they should nearly always take place, not by the authority of the parties themselves, but by the authority of the ecclesiastical judge (the Bishop or the Bishop's court). But Geraldin, a celebrated canonist, very properly writes: 'It is true that these divorces cannot take place except by the authority of the judge, whenever there is a question of a perpetual divorce. But I believe that they can be made by private authority (of the parties themselves) for a time, because of some impending danger to the soul or body which cannot be averted otherwise, or also for the purpose of seeing whether the party guilty of adultery will show signs of repentance, provided, however, that the separation (by private authority) is made without scandal, and by the advice of the confessor or some prudent person.'[1]

We may therefore lay down the following conclusions:

(1) Divorce as to bed alone, can, for a just cause and for a time, be effected by private authority.

(2) Divorce as to bed and habitation can be by private authority in the case of notorious adultery (and, according to St. Alphonsus, even in case of private adultery, provided

[1] See Smith's 'Elements,' vol. ii., p. 388.

it be certain, especially if it be on the part of the wife), and in case of heresy; but practically in all cases, in order to avoid scandal, recourse should be made to the proper ecclesiastical authority—this always, in order to effect a perpetual divorce, which can only be granted on account of the crime of adultery.

6. It is not permitted, at least *per se*, to have recourse to the civil or secular courts for a divorce. Yet the Rev. S. B. Smith, on the authority of Kenrick and the illustrious Feije, whose opinion he quotes, says that Catholics, not only in the United States, but also in Europe, may at times apply to the secular authorities for a divorce, not, indeed, as though they recognised in the civil power any authority to grant divorce, but simply and solely for the purpose of obtaining certain civil effects (such as in temporal and secular affairs, dower, marriage gifts, inheritance, alimony and the like).

When a divorce is made, even by the proper authority, the innocent party—say, *e.g.*, the man—can recall the guilty party—say the adulterous wife—and she is bound to return and live with him, because he is not supposed to suffer injury from what is done in his favour, and the divorce in question does not deprive him of his rights if he wants to enforce them.

When the cause of the divorce ceases, the innocent party is bound to receive back the guilty one, amended and repentant, except in the case of adultery, for this is a cause of perpetual divorce. In a change of domicile, the wife is obliged, as a general rule, to follow her husband, to live with him wherever he goes or chooses to dwell.[1]

[1] See 'Elements of Ecclesiastical Law,' vol. ii., p. 385.

CHAPTER VII.

THE UNITY OF MARRIAGE.

1. The unity of marriage as opposed to polygamy.
2. Second or successive marriages lawful.
3. Polyandria—that is, a woman having more husbands than one—opposed to the law of nature.
4. Polygamy—that is, a man having more wives than one—opposed to the Divine law, and to the original institution of marriage.
5. This permitted by Divine dispensation to the Jews in the Old Law; but in the New Law that dispensation abrogated, and marriage restored by Christ to its original institution.
6. Second marriages, although lawful, are very often the source of many inconveniences, and as a general rule should not be recommended.

1. THE second quality or property of marriage is its *unity;* and the unity of marriage, which is also called monogamy, consists in this, that a man have only one wife, and a woman only one husband.

Polygamy, or plurality of marriages, is opposed to *monogamy*. Polygamy is threefold: (1) a plurality of wives or husbands in succession; (2) a plurality of husbands at the same time, called *polyandry;* (3) a plurality of wives at the same time, or polygamy, strictly so called.

The teaching of the Church on the unity of marriage may be explained in a few propositions.

2. Second marriages, or successive marriages, are lawful; *i.e.*, when husband or wife dies, it is lawful for the survivor

to contract a fresh marriage. This is evident from the fact that the bond of marriage is broken by death, and therefore the widower or widow is free to marry again and again.

The Church does not give the nuptial blessing in the case of a widow getting married; and a widower who takes a second wife becomes irregular, so that he cannot afterwards be promoted to Holy Orders; and the same applies to the man who marries a widow, on account of the want of Sacramental signification, as it would not be one man with one woman, as is the union of Christ with the Church.

From the letter of Eugene IV. in the decree of the Council of Florence for the instructions of the Armenians, although second and ulterior marriages are declared to be lawful, they are not regarded with the same honour or esteem as the state of widowhood or first marriage.

3. Polyandria—that is, a woman having many husbands at the same time—is forbidden even by the law of nature, because it is opposed to the first and primary end of marriage, namely, children and their education. Even should it happen that children might be born in that state it would be impossible to provide for their corporal and spiritual education as their parentage would of necessity be uncertain.

4. Polygamy strictly so-called—that is, as amongst the Turks, a man having a plurality of wives, is forbidden by the Divine positive law, according to the original institution of Matrimony, and according to the law of Christ.[1] And, according to the teaching of the Council of Trent,[2] it is certainly of faith that it is not lawful for a Christian to have many wives at the same time, and that this is prohibited by the Divine law. It is also in a manner forbidden by the law of nature; not by its primary precepts, because it would not be against the first and primary end of

[1] St. Matt. xix. 4 *et seq.* [2] Council of Trent, Sess. XXIV., Can. 2.

marriage, namely, the procreation of children and their education. Neither is it entirely against the secondary end of marriage, but it is calculated to impede it, as it would be difficult to preserve the peace of a family where there is only one husband and two or more wives.

5. By Divine dispensation, therefore, it was allowed under the Mosaic Law to the Jews, and probably to the Gentiles, as is proved by the examples of Abraham, Jacob, and David, who had lawfully many wives at the same time.[1]

But every dispensation of that kind has ceased under the New Law throughout the whole world when matrimony was restored by Christ to its original institution. Hence a Turk or a Gentile can have only one wife. Generally speaking, the first one they marry is the lawful wife; the others are not wives at all. When, therefore, one of these polygamists becomes converted, Innocent III. teaches he is to retain, ordinarily speaking, only the first, who alone is the lawful wife. It is said 'ordinarily speaking' because accidentally, and in some special instances, he may choose which he likes (1) If he is not really married to any of them; (2) if the Church thinks well, for just reasons, to dissolve the first marriage, which power—namely, that of dissolving the marriage of infidels—the Church can probably use, and this power was actually used, as appears from the constitution *Romani Pontificis* of St. Pius V. and the constitution *Quoniam sæpe contingat* of Gregory XIII.

Let us, however, understand that second marriages, in the sense explained above, are not forbidden. In early times many heretical sects (and amongst them the Montanists and the Novatians) held that second marriages were not allowed in the Christian Law. On the contrary, the law of the Church is the same as that which St. Paul explicitly teaches:[2] *A woman is bound by the law as long as her husband liveth,*

[1] Deut. xxiv. 1-5. [2] 1 Cor. vii. 39.

but if her husband die, she is at liberty. Let her marry to whom she will, only in the Lord. The Holy Fathers and the Church have constantly held and taught this doctrine of St. Paul; and Eugene IV., in his decree to the Armenians, says formally: 'We declare that one can lawfully pass not only to a second marriage, but to a third and fourth . . . provided there be no Canonical impediment in the way.'

6. Second marriages are not to be strongly recommended, although lawful. Many inconveniences arise from them, which St. John Chrysostom enumerates: (1) The husband laments the loss of his first wife, and this serves to irritate the second one, who understands every word of praise given to the former as spoken to her own disadvantage; (2) we pardon even our enemies when they are dead, and our hatred expires after death, but, contrary to this, enmity and hatred begin in a second wife towards the former one, a person whom perhaps she has never seen, and from whom she has never suffered an injury; the relations between stepmother and stepchildren are seldom happy. She regards them as the natural enemies of her own children, and if she have no children of her own she redoubles her dislike for them.

CHAPTER VIII.

THE IMPEDIMENTS OF MARRIAGE IN GENERAL.

1. The meaning of matrimonial impediments.
2. Their division. (1) Forbidding and *diriment*. (2) Those of the natural, of the Divine positive, and of the ecclesiastical law. (3) Absolute and relative, public and occult. (4) Those that precede marriage, and those that supervene.
3. The reasons why impediments are ordained.
4. The Church has the power of instituting matrimonial impediments.
5. The power of the Civil Court, or of secular princes, in regard to the impediments of marriage.
6. The relation between Church and State in regard to matrimonial causes.

1. We have said at the beginning of this Sacrament that every baptized person, who is not hindered by any natural impediment, or any that arises from the law of God or the Church, is capable of receiving the Sacrament of Matrimony.

No unbaptized person can receive any of the other Sacraments, but may, of course, enter into the marriage contract.

We have in this chapter to consider the impediments which by the law of God and of the Church prevent certain persons from getting married.

We have first to explain the nature of matrimonial impediments, their division and number, and the authority by which they are established.

An impediment is that which prevents a person from contracting marriage validly or lawfully. Impediments are obstacles in the way of a lawful or valid marriage.

2. The impediments are divided into:

(1) *Forbidding* (*impedientia*)—that is, prohibiting only—and *diriment* (*dirimentia*)—that is, invalidating marriage.

The first class of impediments renders marriage unlawful, the second renders marriage null and void—*i.e.*, invalid.

(2) The impediments are either of the *natural law*, of the *Divine positive law*, or only of *ecclesiastical law*.

(3) They are either *absolute* or *relative*, *perpetual* or *temporary*, *public* or *occult*.

(4) Those that *precede* marriage and those that *supervene*. Those that precede the contract render it invalid, but those that supervene do not dissolve the contract, except in the cases mentioned in the chapter on the indissolubility of marriage, but they render for the time being conjugal rights unlawful until a dispensation be obtained.

3. The reasons why impediments are ordained in regard to marriage rather than in regard to the other Sacraments are assigned by St. Thomas: (1) Because it is a contract between two persons, and therefore it involves more difficulties, and can be impeded in more ways, than the other Sacraments, which are given to individuals singly; (2) because marriage has its cause in us and in God, and the other Sacraments only in God; (3) the other Sacraments are of precept or counsel, or of more perfect good, but the indulgence of matrimony is of a lesser good, and in order that married people may not have more obstacles in the way of virtue than are necessary every precaution is taken for the preservation of the sanctity and security of that state by not permitting marriage to those who labour under the canonical impediments. We may add that all these are precautions to guard the Sacra-

ment from abuse, to guard the family, and to restrain human license.

The impediments, as I have said, may arise either from the *natural law* or the Divine *positive law*. We have now to prove that they can also be constituted by ecclesiastical law, and we may therefore state and prove the following proposition :

4. The Church has the power of instituting impediments invalidating matrimony.

This proposition is defined as of faith by the Council of Trent ;[1] and Pius VI. in the Constitution *Auctorem fidei* teaches that this power belongs originally and *jure proprio*, of her own proper right, to the Church.

This is proved from the fact that matrimony of its own nature is a religious contract and a Sacrament, and it belongs to the Church to ordain all that concerns sacred things, especially the Sacraments, and to establish the laws which regulate their administration.

Leo XIII., in his Encyclical *Arcanum*, proves the tradition of the Church on this point by many facts. It is also *certain* and of *faith* that all matrimonial causes belong to ecclesiastical judges, and it is certain that they belong to them alone.

Now this power of constituting impediments can only be used by the Sovereign Pontiff and a General Council ; but formerly impediments to matrimony were established by Bishops and particular Councils for a certain diocese or province. They were also sometimes introduced by custom.

As to those affected by the *canonical* impediments, we must remember that the non-baptized are not bound by them, as they are not subject to the Church's laws. Heretics, because baptized, are subject to the ecclesiastical impedi-

[1] Council of Trent, Sess. XXIV., Can. 4.

ments, but in some places, by the will and declaration of the Church, they are not bound by them, as in the example of the impediment of clandestinity, which is not enforced against Protestants or those belonging to modern heretical sects in these countries, and in some Continental countries, as Holland.

5. As to the power of the civil court and of the secular princes in regard to matrimonial impediments, we have to hold that they certainly cannot make or constitute by law, or otherwise, any impediments that would invalidate the marriage of the faithful, that is, of those baptized. The chief reason for this is because matrimony is a Sacrament, and, as Leo XIII. shows in the Encyclical *Arcanum*, in matters that concern the Sacraments it belongs, by the will of Christ Himself, to the Church to determine and regulate them; and its power, or any part of it, cannot in this respect be transferred to the secular or civil government.

As to the marriages of infidels, namely, those not baptized, it is the more probable opinion that the secular power cannot constitute impediments invalidating them, for the reason that the matrimonial contract is not essentially a mere civil or secular contract, but it is essentially a moral and religious contract, even amongst the unbaptized, although not a Sacrament.

The extent therefore of the secular power in regard to the marriages of its subjects only reaches to the civil effects which suppose the *vinculum*, or bond of marriage, in existence.

Those about to get married are required to comply with the formulas and solemnities established by the civil law in some countries. This they can do and may sometimes be bound to do for their own and their children's good. So that when it is necessary they can go through the civil formalities before a civil magistrate, but only for

the purpose of obtaining the civil effects according to the law of the land.

6. The relations of the Church and State in regard to matrimonial causes are clearly explained by the Rev. S. B. Smith in his 'Elements of Ecclesiastical Law,' from which work I give the following extract:

'Among those matters which fall under the jurisdiction of the ecclesiastical forum, by their very nature, marriage holds a prominent place. The Council of Trent has expressly defined that matrimonial causes belong to ecclesiastical, not to secular judges.[1] However, as Pope Benedict XIV. well explains, not everything that relates to marriage pertains, by that very fact, to the ecclesiastical forum. For there are three kinds of matrimonial causes or questions. First, some have reference to the validity of the marriage contract. That these questions belong exclusively to the ecclesiastical forum, no Catholic can deny. Thus the Church has the sole right to declare whether an impediment exists or not. In like manner it is her province to pronounce upon the legitimacy or illegitimacy of the children, because questions of this kind depend upon the validity or nullity of the marriage. Hence, as it belongs to the Church to declare whether a marriage is valid or not, so also it is her right to pronounce children either legitimate or illegitimate, at least so far as the ecclesiastical effects are concerned.

'Secondly, others regard either the validity of betrothment or the right of having a divorce from bed and board. These, in like manner, because of their relation to the Sacrament of matrimony, pertain solely to the ecclesiastical forum. We say, *because of their relation*, etc., for it is evident that betrothments are a preliminary step to marriage, and divorces destroy the rights arising from marriage.

[1] Council of Trent, Sess. XXIV., Can. 12.

'Thirdly, there are those which are connected indeed with matrimony, but yet have a direct bearing only on temporal or secular matters, such as the marriage dower or gifts, the inheritance, alimony, and the like. These belong to the secular forum, and not, at least *directly*, to the ecclesiastical judge. We say, *not, at least directly;* for when they come up before the ecclesiastical judge incidentally, *i.e.*, in connection with and during the trial or hearing of matrimonial questions concerning the validity of a marriage, betrothment, or the right to a divorce *a thoro et mensâ*, they can be decided by him.'

CHAPTER IX.

THE IMPEDIMENTS FORBIDDING MARRIAGE, *I.E.*, RENDERING MARRIAGE UNLAWFUL.

1. The *Ecclesiæ vetitum*, or prohibition of the Church. (1) The proclamation of banns. (2) *Mixed marriages*, and the conditions under which they are allowed.
2. *Tempus vetitum*, the forbidden times.
3. The *sponsalia*, a matrimonial engagement.
4. *Votum*, the vow of chastity.

THERE are four prohibitive impediments which render Matrimony unlawful but not invalid. They are—

1. *Ecclesiæ vetitum*, or prohibition of the Church.

2. *Tempus vetitum*, or proscribed times and seasons.

3. *Sponsalia*, or betrothal—that is, formal engagement to marry.

4. *Votum*, or vow of chastity.

1. The *Ecclesiæ vetitum*, or prohibition of the Church. This may be particular when matrimony for a grave cause is forbidden to a certain individual either by the parish priest, or the Bishop, or by the Pope, or even in some cases by the parents. There may also be the general prohibition of the Church, on account of general causes established or notified by the law, such as the celebration of marriage without the publication of banns, the marriage of minors without the consent of their parents, mixed marriages, etc.

(1) *The Proclamation of Banns.*—The Church requires three previous public announcements of an intended marriage to be made at the public Mass in the Church on three Sundays or Holydays of obligation.

If the parties live in different parishes the proclamation should be made in each parish, and a certificate of such proclamation will be required from the priest of the parish when the marriage is celebrated elsewhere.

The Rev. Charles Wood, in his book entitled 'Marriage,' writes in the following sense on the dispensation from banns:

'Good reasons often exist for a dispensation, and causes sufficient may be tendered to obtain a dispensation; and in such cases the Bishop will grant the dispensation. But some persons are induced to apply for a dispensation through mistaken notions of the origin and meaning of the practice of the Church. Vain and puerile motives will sometimes actuate them to solicit a priest, and even to entreat him to use his influence in furtherance of their wishes.

'The matter will often be found to be regarded in a new light if it be pointed out that the proclamation of banns is not intended as a censure or mark of disrespect; nor is it meant only for the poorer class; nor is it calculated to bring either ridicule or discredit upon the parties.

'Rather should it be regarded as indicating:

'(i.) The obedience of good Catholics to the laws and discipline of the Church.

'(ii.) The docility of piety in setting a good example to others.

'(iii.) The fearlessness of innocence which challenges the world in respect of their liberty to marry and in respect to their good name. To the woman especially may this be shown to apply.'

(2) *Mixed Marriages.*—A mixed marriage means a

marriage between a Catholic and one who, though baptized, does not profess the Catholic faith. These marriages may not take place without a dispensation, and the dispensation cannot lawfully be given unless for a sufficiently grave reason and subject to the following conditions, to be signed by both parties.

(i.) That *all* the children that may be born of the marriage shall be baptized and brought up in the Catholic faith.

(ii.) That the Catholic party shall have full liberty for the practice of the Catholic religion.

(iii.) That no religious marriage ceremony shall take place elsewhere than in the Catholic Church.

The following are the promises to be signed before marriage:

To be Signed by the Catholic Party.

'I the undersigned do hereby promise and engage that all the children of both sexes who may be born of my marriage shall be baptized in the Catholic Church, and shall be carefully brought up in the knowledge and practice of the Catholic religion, and I also promise that (according to the instructions of the Holy See) my marriage in the Catholic Church shall not be preceded nor followed by any other religious marriage ceremony.'

[Signature.]

To be Signed by the non-Catholic Party.

'I the undersigned do hereby solemnly promise and engage that I will not interfere with the religious belief of N——, my future [wife or husband], nor with [her or his] full and perfect liberty to fulfil all [her or his] duties as a

Catholic; that I will allow all the children, of both sexes, who may be born of our marriage, to be baptized in the Catholic Church, and to be carefully brought up in the knowledge and practice of the Catholic religion.'

[Signature.]

The first condition is necessary, because children who are not brought up in the Catholic faith are brought up out of the only revealed way of salvation. The justice and necessity of the second condition are evident. With regard to the third condition, the Church teaches: (1) That when the State recognises no marriage as *valid* that does not take place before a Protestant minister, and when therefore the Protestant minister may in such respect be regarded as a *civil functionary*, Catholics may lawfully go through a form of marriage in his presence for the purpose of obtaining *civil rights* for their union, and of having their future offspring acknowledged as legitimate.

That *when no such necessity of the civil law exists* (and since 1837 it has not existed in England), the marriage of a Catholic before a Protestant minister is a grave sin, as being a participation in the religious rites of those who are separated from the Catholic Church, and therefore a sacrilege, and (as the Holy See has declared) an implicit adhesion to heresy, to which is attached the penalty of excommunication.

Ceremonies at a Mixed Marriage.—The Holy Mass and the nuptial benediction are forbidden in mixed marriages by the express law of the Church. All solemnities and ecclesiastical usages which are proper to the marriage of the faithful, such as music and decorations of the church, are also generally forbidden, but may be to some extent allowed if introduced by custom, subject to episcopal approval. It is by special permission that a mixed marriage

in this country can be solemnized within the Church, and that the officiating priest may use the cotta and stole.[1]

In the allocution given by His Eminence, Cardinal Vaughan, in the Diocesan Synod of Westminster, 1898, we have the following instructions with regard to the celebration of mixed marriages:

'The ordinary law of the Church is that, when for just reasons a dispensation has been granted, the mixed marriage is to be shorn of all religious ceremony, that it is to take place outside the church, and that the priest assisting at it is not to be vested for the occasion. A mitigation of this practice has been granted for England.

'Two objects have been kept in view. On the one hand, it is important that the Catholic flock should realize that the Church regards mixed marriages with abhorrence. Were she to permit the celebration of a mixed marriage with the same solemnity and splendour as the marriage which she gladly blesses between two of her children, there would be no outward manifestation of her sadness and regret in having to expose souls to spiritual peril by tolerating a mixed marriage under certain conditions.

'On the other hand, we desire as far as possible to avoid causing unnecessary pain or humiliation by following to the letter the ordinary discipline of the Church in the case of mixed marriages.

'In order to steer between the two dangers alluded to, the Bishops discussed the following points, and they are hereby promulgated as the law in respect to the celebration of mixed marriages to be followed in future within this Diocese (Westminster):

'(1) A mixed marriage is never to be celebrated by a Bishop.

[1] 'Extracts from the Ecclesiastical and Civil Laws of Marriages in England.' A pamphlet published by Burns and Oates, 1882.

'(2) The priest assisting at it is to be vested in cotta and stole, but not in cope.

'(3) A suitable sermon or exhortation may be delivered on the occasion, before or after the sacred rite.

'(4) There are to be no lights on the altar nor floral decorations *within* the sanctuary.

'(5) The contracting parties are not to enter the sanctuary, but are to kneel or stand outside the rails.

'(6) The nuptial Mass and the nuptial blessing are to be omitted.

'(7) The service is not to be introduced or accompanied by either vocal or instrumental music.

'(8) When the marriage service has been concluded, the organ may be played as the parties are leaving the church.'

2. *Tempus Vetitum* (*forbidden times*). — The solemn celebration of marriage is forbidden from Ash Wednesday till after Low Sunday, and from the first Sunday of Advent till the day after the Epiphany. This is according to the prescription of the Council of Trent.[1] According to the common law of the Church only the solemnities of marriage, such as the nuptial Mass and blessing, are forbidden during those times. But, by a particular law or custom, even the contract of marriage is not allowed during those seasons in some countries, as is the case in Belgium.

3. *The Sponsalia, or Formal Engagement to Marry*.— This, by the law of Nature, prohibits and impedes lawful marriage with any other person than the one to whom the promise of marriage has been made, and formally received by that person. Everyone is strictly bound to keep a promise of that kind.

4. *Votum* (*a Vow of Chastity*).—By this is meant a simple vow of chastity, or of virginity, or a vow not to get married.

[1] Council of Trent, Sess. XXIV., cap. x.

The vow of entering religion, or of receiving Holy Orders, would also impede the lawful contract of marriage.

In the case that the simple vow is one of perpetual chastity, from which a dispensation in order to get married has been obtained, such a dispensation is to be understood only to extend to conjugal rights. All other sins against chastity would still be sacrilegious and against the vow, and the obligation of the vow would return at the death of the partner, so that the survivor could not pass to a second marriage without a fresh dispensation. A vow of perpetual chastity is always reserved to the Holy See, and only the Pope can grant the dispensation from it.

CHAPTER X.

THE *DIRIMENT* IMPEDIMENTS OF MATRIMONY.

1. Their meaning and division.
2. The number and names of the *diriment* impediments.
3. The impediment called *error*.
4. The impediment arising from *condition*.
5. The impediment of a solemn vow.
6. The impediment of Sacred Orders.
7. The impediment of consanguinity, affinity, and spiritual relationship. (1) Consanguinity—its reasons. (2) Affinity. (3) Spiritual relationship. (4) Legal relationship.
8. The impediment of public morality or honesty (*publica honestas*).
9. The impediment of incapacity.
10. The impediment of age.
11. The impediment of insanity.
12. The impediments of force, of fear, and of violence.

1. THE *diriment* impediments are laws which so prohibit matrimony that between persons affected by these laws there can be no contract of marriage nor bond, and no Sacrament.

These impediments ordinarily precede matrimony, and sometimes they supervene, or happen after its celebration. In the first case they impede marriage, and in the second case they do not dissolve the union or the indissoluble bond of marriage; but they impede its use, at least, on the part of the one who is guilty of incurring the impediment.

Some of these impediments are established, as I have

already said, by the natural and Divine positive law, and from these a dispensation is never granted, and they bind infidels, or not baptized persons, as well as Christians. Others are established by ecclesiastical law, and from these a dispensation may be obtained, and they oblige only those who have received Baptism.

Of these *diriment* impediments some are temporary, as defect of age, and some are perpetual, such as Holy Orders.

Some are absolute, which prevent a person from contracting marriage with anyone, such as a solemn vow; and some are relative that only prevent marriage with certain persons, such as near relations.

2. *The Number and Names of the Diriment Impediments.*— There are eighteen impediments at present that invalidate marriage. In the enumeration of theologians they are sixteen, but what is called *cognatio* is threefold, *natural*, *spiritual*, and *legal*, and this subdivision makes up the eighteen in all. They may be placed in the following order:

(1) Error, and the condition or state of slavery.

(2) Solemn vows and Sacred Orders.

(3) Relationship, which includes the three kinds mentioned above, and with the natural relationship we have connected affinity and public propriety or honesty.

(4) Incapacity, age, insanity, force, fear, and violence, which invalidate marriage by reason of defect of consent or defect of liberty.

(5) Existing marriage, and crime which affects an existing marriage.

(6) Defect of Baptism, or *disparitas cultus*.

(7) Clandestinity.

It will be sufficient to say a few words of explanation on each of the above impediments, so that the faithful in

general may understand their nature, and may thus be protected against an invalid marriage.

3. Error as to the person either before or at the time of marriage renders the marriage null. No one gives consent to marry by mistake or error the wrong person.

An error as to the fortune or quality of the person would not invalidate the marriage, unless one has limited the intention of getting married to a person possessing such a special quality. An error as to the name of the person and other accidental errors would not invalidate the marriage. This impediment invalidates matrimony by the law of nature, inasmuch as from it results the defect of consent, without which marriage, even by the law of nature, cannot be contracted.

4. *Condition.*—The ecclesiastical law states that the marriage would be null and void were a free man to contract marriage with a slave (that is, in the real sense, as taken when and where a state of slavery existed) through error, thinking the person to be free.

5. *Vow.*—Religious who have made a solemn vow of chastity cannot validly contract marriage, and such a vow dissolves matrimony *ratum*, and not *consummatum*.

Simple vows have not this effect, unless the Holy See attaches this *impediment* to them which Gregory XIII. has done in the case of the scholastics of the Society of Jesus, who take simple vows after two years' noviceship. This impediment, arising from a solemn vow of chastity, invalidates marriage only by ecclesiastical law, according to the more probable and more common opinion, grounded on the declaration of Boniface VIII. and Gregory XIII., to the effect that the solemnity of a vow is constituted only by the Church. Besides, Sovereign Pontiffs have dispensed from such solemn vows in some instances.

6. *Order*—that is, Sacred or Major Orders, namely, the

Subdiaconate, Diaconate and Priesthood—prevent the valid contract of marriage. But if Sacred Orders be received after marriage by the consent of the wife, then its use would be unlawful in the Latin Church. In the Greek Church the use of matrimony already contracted before receiving Major Orders is allowed; but it is entirely forbidden to those in Sacred Orders in the Latin Church.

This impediment is by ecclesiastical law, and it has been known that Pontiffs—*e.g.*, Julius III. and Pius VII.—granted dispensations from the impediment of Orders to Subdeacons, Deacons and Priests for very grave and exceptional reasons.

7. The impediments of consanguinity, affinity, spiritual and legal relationship may be briefly stated without going into the complicated particulars that have to be known by students in theology.

(1) *Consanguinity.*—Persons within certain degrees of kindred are declared by the Church incapable of matrimony with one another. First, second and third cousins are within the prohibited degrees.

This impediment by the law of nature is enjoined in the first degree of the *linea recta*—that is, between father and daughter, mother and son. Originally—that is, immediately after the creation of the human race—brothers and sisters had to marry, but since that time it is forbidden amongst Christians, Jews, and pagans even. The law as regards the other grades of consanguinity is ecclesiastical, and the Church, for just reasons, grants dispensations, but never in the near relationship of brother and sister.

The reasons for the institution of this impdiment are:

(i.) Reverence and due respect for relations, on account of which matrimonial intercourse is repugnant.

(ii.) As a protection against dangers of incontinence amongst those persons who have such close and intimate

intercourse with each other, and who occupy the same dwelling-house.

(iii.) It would be an obstacle to the multiplication of friends, as no new bond of friendship would be likely to arise if people always married in their own families.

(iv.) Because of the moral and physical good of the children. It has been proved by experience that from the marriage of near relations great evils, both moral and physical, result. Either no children are born of the marriage (through sterility), or the children that are born are often weak of constitution and deformed, or weak in mind and idiotic.

(2) *Affinity.*—Persons related by affinity cannot contract marriage. Since by marriage man and wife are made one flesh (St. Matt. xix. 6), all persons who are related by blood to the husband are related in the same degree by affinity to the wife, and *vice versâ*. Hence the meaning of the law of the Church is that, if the husband were to die first, his widow could not marry any of his relations within the fourth degree—which includes third cousins—and *vice versâ* if the husband were the survivor.

Affinity may be contracted also by illicit intercourse out of marriage. In this case it impedes matrimony only to the second degree; that is, it extends only to first cousins. A sin with a person related by affinity within the forbidden degrees would render the exercise of conjugal rights unlawful to the guilty party until a dispensation be obtained.

The impediment of affinity is established by ecclesiastical law. The Church, for a just cause, will grant a dispensation from this impediment, but not in the first degree, in *linea recta*. She will never permit a stepfather to marry a stepdaughter, or a stepmother a stepson.

Affinity does not beget affinity, so that two brothers can marry two sisters, a man may marry the widow of his step-

son, so that the one whom she calls father can become her husband.

(3) *Spiritual Relationship.*—Persons who are spiritually related are unable to contract marriage with each other. This relationship exists between the baptizer, on the one side, and the baptized, and the parents of the baptized, on the other; also in Baptism and Confirmation, between the god-parents, on the one side, and the godchild and the father and mother of the godchild, on the other. This impediment is established only by ecclesiastical law.

(4) The impediment of *legal relationship*—that is, a relationship arising out of adoption. It is an ecclesiastical impediment arising from the civil law, and confirmed by ecclesiastical law.

According to the Roman law, this impediment was contracted:

(i.) By the adopting father towards the adopted child, and probably towards the descendants—at least, to the fourth degree.

(ii.) By the adopted son towards the daughter of the adopted father, or *vice versâ*, as long as both remained under the paternal control.

(iii.) By the adopting father towards the wife of his adopted son, and *vice versâ*—that is, the adopted son towards the wife of his adopting father.

It is doubtful whether this impediment exists nowadays, or whether this legal relationship is still in force. It is true we have such a thing as legal adoption, and the civil law of some countries regards it as an impediment to marriage; but it has not the formalities of the old Roman law of adoption, which the Church recognised as the matrimonial impediment. If a case of adoption within the above limits should arise, it would be better, *ad cautelam*, to obtain a dispensation before the marriage takes place.

8. With relationship may be connected the impediment of public morality or honesty (*impedimentum publicæ honestatis*).

This is an impediment that arises from betrothal or from a marriage that is *ratum* only. It affects parties formally engaged, so that they cannot marry their respective relations to the first degree. So that a man cannot marry the sister of the woman to whom he has been formally engaged, and *vice versâ*.

In the case of a valid marriage that is *ratum* only, and not consummated, this impediment extends to the fourth degree, in the same way as the impediment of consanguinity.

It has been established by ecclesiastical law for the sake of public morality, as the name signifies. This impediment exists even after a matrimonial engagement is broken off, or the death of one of the parties, and a dispensation is always required in case of marriage with a brother or sister of the person to whom one has been engaged.

We have now to give a short explanation on the following impediments: *Incapacity*, *age*, *insanity*, *force*, *fear*, and *violence*.

9. *Incapacity*.—This may be either temporary or perpetual, absolute or relative, antecedent or subsequent to marriage.

This impediment when it is perpetual and antecedent, whether absolute or relative, invalidates matrimony by the natural law. There can be no contract of marriage in such a case. When this impediment is subsequent to marriage, or arises after it, it does not dissolve the marriage contract.

The rules by which ecclesiastical judges are to be guided in such cases are given by Benedict XIV., and by the decree *Dei miseratione* of the S. Cong. Conc., December 15, 1877.

When, after the marriage has been duly celebrated, it transpires that such an impediment existed, for dissolution

or the declaration of the nullity of the marriage, recourse should be had to the Sovereign Pontiff in order to avoid scandal and other difficulties.

10. *Age.*—By reason of age, in the first place we have to understand that the law of nature renders impossible the marriage of children who have not yet obtained the use of reason sufficient for entering into a contract.

The ecclesiastical law prohibits marriage and renders it invalid before the age of puberty—that is, as a general rule, before the age of fourteen in the case of boys, and of twelve in the case of females.

A marriage before that age by children who have the use of reason resolves itself into a matrimonial engagement. To revalidate it after the parties have arrived at the proper ages, all the usual forms required by the Council of Trent must be observed, although they may have been duly complied with before in the case of the invalid marriage.

11. *Insanity* (*Amentia*).—By insanity is here meant that state of imbecility and foolishness in which a person is without the use of reason at the time the marriage is contracted.

In case the insane person may have lucid intervals, and wish then to get married, such a step would be very unwise and unsafe, because he cannot know how to educate and bring up children. Nevertheless, if he should enter into the contract during such an interval of sound reason, the marriage would be valid. But in the case when a man has no lucid interval, or has not the use of reason at the time of contracting marriage, there would be no real marriage by reason of the defect of consent, and the natural law on this account impedes the validity of such a marriage.

12. *Force and Fear.*—Force and fear are here taken together and used as one impediment, as they are correlative, and fear is caused by force.

Force or *fear* as a matrimonial impediment is a grave fear, unjustly caused, for the purpose of extorting a matrimonial consent.

This impediment requires three conditions: (1) That the fear be grave—that is, a fear by which some great and notable evil is feared, and an evil that is imminent or likely soon to happen. The gravity of the fear is to be considered in respect to the person, and according to circumstances. (2) It is required that the *fear* be unjustly caused—that is, unjust either in itself or in the manner in which it is brought about. (3) It is required that the *fear* be caused for the purpose of extorting matrimonial consent—that is, to induce through grave fear a person to consent to be married.

This impediment invalidates matrimony by ecclesiastical law, and not by the natural law, because if by the law of nature this would invalidate marriage, then just fear, or fear arising from a natural cause, which is often not less opposed to liberty than unjust fear, would invalidate a marriage which is not the case.

When the fear is occult, and all the due forms of marriage required by the Council of Trent are observed, the marriage becomes valid by the voluntary cohabitation of the parties, and the renewal of their consent before witnesses is not required.

But if the impediment be public, a marriage contracted through grave fear does not become valid by cohabitation, but the renewal of consent is required as well as the other forms prescribed by the Council of Trent.

The Council of Trent prohibits, under pain of anathema, anyone to force their subjects, either directly or indirectly, in any way, so as to prevent them entering freely into the marriage contract.[1]

Violence (*Raptus*).—This, as a matrimonial impediment,

[1] Council of Trent, Sess. XXIV., cap. ix., de Ref. Matrimon.

means the violent abduction of a woman, or her forcible detention in the power of another for the purpose of marrying her. The following conditions are required for this impediment:

(1) Abduction from one place to another (or, at least, the violent detention of a woman, not of a man).[1]

(2) The violent *abduction*—that is, against the will of the woman, and it must be the *abduction* of violence, and not merely of seduction.

(3) With the intention or for the purpose of marriage: any other intention, even if it were for the purpose of sin, would not suffice for the impediment.

Violence, as a matrimonial impediment, signifies that no marriage can be contracted between the man abducting and the woman abducted, as long as the person taken away or detained by violence is in the power of the person who has committed this act for the purpose of getting married to her.[2]

This impediment is established by ecclesiastical law, and was introduced by the Council of Trent, which decreed a sentence of excommunication (*latæ sententiæ*) against any man guilty of this crime of violent abduction.[3]

[1] For the violent detention see Rev. A. B. Van der Moeren's 'Tractatus de Matrimonio,' No. 64.

[2] Council of Trent, Sess. XXIV., cap. vi. [3] *Ibid.*

CHAPTER XI.

THE DIRIMENT IMPEDIMENTS OF MATRIMONY (*continued*).

1. The impediment of existing marriage called *ligamen.*
2. The impediment of crime—threefold: (1) Adultery with a promise; (2) murder with conspiracy; (3) adultery and murder by one or other of the parties.
3. Defect of Baptism on the part of one (*disparitas cultus*).
4. Clandestinity—the institution and meaning of this impediment. (1) The law is local, and affects all marriages in the place where it is published. (2) It is personal, and affects those who have only a domicile in the place where the law is published. (3) The impediment does not affect marriages in places where the law is not published. (4) The impediment is not in force if the marriage takes place where one of the parties resides outside the district where the law has been published. (5) In some countries not obligatory in cases of *mixed marriage.*
5. The parochial dwelling or domicile and the quasi-domicile explained.
6. Witnesses required for a marriage.
7. Cases in which a clandestine marriage would be valid.

In the first place we have to consider: (1) The impediment of *existing marriage* (*ligamen*), and (2) that of *crime* affecting an existing marriage.

1. The impediment of *existing marriage* (*ligamen*) is that by which a person already married is prevented from validly contracting marriage with any other person during the lifetime of his or her consort.

That a person may enter on another marriage, a moral certitude of the death of the husband or wife, as the case may be, is required and suffices.

Parish priests and Bishops have in cases of doubt to investigate whether the proofs of the death are sufficient, so that the surviving party may contract another marriage. And in this matter the instruction of the S. Cong. of the Inquisition of May 13, 1868, for proving the death of a married person, has to be followed; and also the instruction of the S. Cong. de Prop. fide of 1883 as to ecclesiastical judges in matrimonial cases.

This impediment is established by the Divine positive law, and therefore binds infidels as well as Christians. It is fully treated of in the chapter on the Unity of Marriage and the Indissolubility of the Marriage Tie.

2. *The Impediment of Crime.*—This is an impediment that invalidates matrimony arising from a threefold crime.

(1) Adultery, together with a promise of future marriage, or joined with an attempted marriage. This sin prevents the guilty parties from validly contracting marriage after the death of the wife or husband.

(2) The murder of a married person when the wife or husband, as the case may be, has brought it about by conspiracy with another man or woman. These guilty parties can never marry, and it is not certain that one or other should have the intention of contracting marriage with the accomplice, provided the deed has been done by some agreement or understanding between them.

(3) *Adultery* and *murder*—that is, if one or other of those guilty of adultery cause the death of a married person. The parties so guilty cannot contract marriage, and it is not certain that in the murderer there should be the intention of marriage at the time.

This impediment was introduced by ecclesiastical law to deter the wicked from committing such crimes through the hope of future marriage, and also in punishment of the crimes themselves.

This impediment, since it is of the nature of a penalty, is probably not incurred by those who are ignorant of it; and this is the more common opinion which can be safely held.

3. *Defect of Baptism or the Perfect Disparitas Cultus* (Difference of Religion).—By this is understood a difference of religion between a baptized and an unbaptized person—for example, between a Catholic or a heretic, and a Jew or infidel, or one who has never been baptized. This is to be distinguished from the impediment called *mixtæ religionis*, which only renders marriage unlawful—that is, when both are baptized, but one a Catholic and the other a heretic. This impediment between a baptized and an unbaptized person invalidates a marriage to be contracted, and sometimes this difference can dissolve a marriage already contracted between two unbaptized persons, when one becomes a Christian and receives Baptism, and the other refuses to live with him or her without injury to the Creator, as explained above in the Pauline case.

This impediment was established by ecclesiastical law, and may therefore be dispensed from, for grave and sufficient reasons, under the following conditions: (i.) That there be no danger of perversion or injury to the Creator in the baptized living with the infidel; (ii.) that a promise be made that all the children be educated and brought up in the Catholic religion; (iii.) that there be some hope of the conversion of the infidel party.

Outside missionary countries the Church seldom grants a dispensation from this impediment. St. Thomas says: *Disparitas cultus contraria est Matrimonio ratione principalioris boni ipsius quod est bonum prolis* (Difference of religion is contrary to Matrimony by reason of one of its principal blessings, which is that of children and their education).

4. *Clandestinity.*—This is an impediment invalidating marriage which is contracted without the presence of the parish priest and of at least two witnesses. It is established by ecclesiastical law, namely, by the Council of Trent,[1] for the purpose of preventing the grave sins and evils arising from clandestine marriages.

These marriages, as the Council informs us, were always detested and prohibited; but as the prohibitions were not sufficient to prevent the sins and to guard against the great evils resulting from them, it declared *clandestinity* to be an invalidating matrimonial impediment.

That Council, by its Decree *Tametsi* (of December 11, 1563), enacted that marriage to be valid must be celebrated in the presence (willing or unwilling) of the parish priest of one of the contracting parties and of two witnesses; but this decree was to have force only in those parishes in which it was promulgated. The *Tametsi* Decree, efficacious enough at the time it was enacted, has, owing to the changed condition of the world, become insufficient for many reasons. Hence Pope Pius X. has, by his authority and command, caused to be issued an important decree, dated August 2, 1907, concerning 'Sponsalia' and matrimony, which makes some notable changes in the legislation and discipline of the Church in regard to these matters.

We have to note particularly the following changes:

1. The competent priest for the valid celebration of marriage is every priest invested with the care of souls in his own district.

2. His presence must be willing, and it is necessary that he demand and receive the consent of the contracting parties.

3. His presence is valid for the marriage, not only of persons living in his district, but of those from other places, and to assist licitly at the marriage of those who have not

[1] Council of Trent, Sess. XXIV., cap. i.

a domicile, or at least a month's residence in his district, he will require the consent of the parish priest or the Ordinary of one of the contracting parties unless it be a case of grave necessity.

4. In case of imminent danger of death any priest may validly and licitly assist at a marriage, when the parish priest or the Ordinary of the place, or a priest delegated by either of them, cannot be had.

5. Should it happen that in any district the parish priest or the Ordinary of the place, or a priest delegated by either of them, before whom marriage can be celebrated, is not to be had, and that this state of things has lasted for a month, marriage may be validly and licitly entered upon by the formal declaration of consent made by the sponsors in the presence of two witnesses. For all marriages the presence of two witnesses is required.

6. A parochial domicile, or at least a month's residence in a place, is all that is required in order to become the subjects of the parish priest of the district for the purpose of marriage. The question of *quasi-domicile* may now be eliminated from our books of instruction.

It is to be noted, also, that the Decree *Ne temere* nowhere binds those outside the Church (except apostates and the excommunicated), and that it binds all those within the Church. In this respect it differs greatly from the Tridentine legislation. The Decree *Tametsi* was local, and affected persons in respect to the place of their domicile or quasi-domicile; the present decree is personal—heretics and schismatics (except apostates) are not affected by it, and may contract validly and legitimately among themselves quite independently of it; and while for the licit celebration of marriage among Catholics a residence for the space of a month of one of the contracting parties in the place of the celebration is necessary, no residence at all is required for validity.

The Decree *Ne temere* came into force after Easter Sunday, 1908, and is not retroactive. It extends to the whole Western Church, and binds all Catholics of the Latin rite; so that clandestine mixed marriages are no longer valid in the Western Church, unless for any particular place or region it has been, or may be, otherwise decreed by the Holy See.

An important decision of the Sacred Congregation of the Council, February 1, 1908, has settled the vexed question concerning mixed marriages in Ireland, and in places where the Decree *Tametsi* of the Council of Trent has been published, and where concessions or dispensations in favour of the validity of such mixed marriages have been granted.

The whole difficulty arose out of the excepting clause of Article XI. of the Decree *Ne temere: Nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum.*

Speaking of Ireland (and what I say of it applies to other countries similarly affected by the clause), two points were of supreme importance: (1) Did the excepting clause refer to future concessions, which the Holy See had made up its mind to grant? And (2) if it be referred to past concessions, did Ireland, in 1785 and 1887, receive an exemption within the meaning of the phrase—*Nisi . . . aliter a S. Sede sit statutum?*

If the clause referred to future concessions, or, again, if the Irish decrees of 1785 and 1887 contained no true dispensation, clandestine mixed marriages would be invalid in Ireland after Easter, 1908.

'The whole question has now been discussed by the Sacred Congregation of the Council, and though the learned Consultor of the Congregation gave it as his opinion that the excepting clause referred to past concessions, and also that a dispensation was certainly granted to Ireland in 1785, the Congregation decided that no exempting decree of *any kind*

whatsoever remains in force except the Constitution *Provida*, which was granted to Germany in 1906.

'Hence, in future, clandestine mixed marriages will be invalid in Ireland unless it should be otherwise decreed by the Holy See.'[1] The same has to be said of every country of the western world, and of the whole Church of the Latin rite except Germany, where clandestine mixed marriages will be valid according to the Constitution *Provida* in favour of that country. And by a decision of the Sacred Congregation, the Decree *Provida*, as regards Germany, has been modified, as it declares that all perverts from the Catholic faith, even if they should fall away in their childhood, are bound by the Decree *Ne temere* as regards the contracting of marriage with Catholics. It has also been declared (Sacred Congregation of the Council, March 28, 1908) that only those who have been born in Germany, and who contract marriage there, can avail themselves of the exception granted by the Decree *Provida*.

The limits of this book of instruction does not allow of a fuller explanation of the several articles and clauses of the Decree *Ne temere*. The Decree is explained in all its details together with the whole treatise on matrimony in the author's late work, 'The Law of Christian Marriage.'

[1] *Irish Ecclesiastical Record*, March, 1908.

CHAPTER XII.

ON REVALIDATING MARRIAGE AND THE MATRIMONIAL DISPENSATIONS.

1. What is to be done when a marriage has been invalidly contracted?

2. Three cases of invalid marriages considered: (1) Marriage invalid by want of consent; by reason of clandestinity; (3) by reason of some other ecclesiastical impediment.

3. Matrimonial dispensations. (1) Who has the power of granting them? (2) The causes or reasons for which dispensations are granted. (3) The Roman tribunals, to which application for dispensations is to be made.

After the enumeration and explanation of the impediments to matrimony, it may occur to many that these impediments are not easily understood or remembered by the faithful in general, and that therefore without their knowledge many marriages may sometimes be invalid. Also many reasons exist for obtaining a dispensation from the ecclesiastical impediments. It may therefore be necessary to explain what is to be done under these circumstances.

1. First as to the case when a marriage has been invalidly contracted. In this case either one or both the parties certainly know of its invalidity, and in this case they must remember that it is not lawful for them to live together until the marriage is revalidated.

In the case of doubt they should mention the matter to a priest, and if their doubt is reasonable and well founded, he will direct them what to do in order to rectify the marriage, as I shall explain immediately.

In case the doubt is frivolous and without sufficient reason, it is to be banished from the mind and no attention whatever should be paid to it, especially after the marriage has been duly celebrated in the eyes of the Church.

If the parties are ignorant of the invalidity of their marriage, the priest has to judge for himself whether to let them know or not. If he sees that it would be to their benefit to let them know, then he will do so. But if he foresees any evil consequences or any injury that would be likely to arise from this knowledge, then he has to leave them in good faith and obtain a dispensation known to theologians as a dispensation *in radice*—that is, validating the marriage from its very beginning, and that without the knowledge of the parties themselves.

2. A marriage may be invalid either (1) by reason of want of consent either of one or both parties; (2) or through clandestinity; or (3) through some of the other invalidating impediments.

(1) If the marriage be invalid through defect of consent, all that is required is that the consent be given, and it is sufficient that the consent be renewed secretly when the marriage has already been duly or publicly celebrated.

(2) When the marriage has been celebrated clandestinely in countries where the law of clandestinity is obligatory, this defect has to be remedied by going through the ceremony over again in the presence of the parish priest or his delegate and of two witnesses.

(3) If the marriage be invalid by reason of an ecclesiastical impediment, the impediment is to be removed by

an ordinary dispensation, or by a dispensation *in radice*, as it is called.

When the ordinary dispensation is granted, the consent of the parties must be renewed before the parish priest and witnesses if the impediment is publicly known or likely to be made public; but if it is occult, then the private renewal of the consent of the parties by themselves is sufficient. When the dispensation is *in radice*, the renewal of consent is not required.

This is a dispensation from an ecclesiastical impediment by which a marriage invalidly contracted is validated from its very beginning and the children legitimized, and this without the parties renewing their consent, and it may be granted even when both the parties are ignorant of the impediment.

3. *Matrimonial Dispensations.*—In regard to these dispensations it may be useful for the faithful to know (1) who has the power of dispensing from the impediments of matrimony; (2) the causes or reasons for which such dispensations are granted; and (3) the Roman tribunals to which application for dispensations of this kind is to be made.

(1) Only the Supreme Pontiff has the ordinary and proper right of dispensing from ecclesiastical impediments. Bishops, by the express or tacit delegation of the Pope or of the Church, can grant dispensations from certain ecclesiastical impediments.

Bishops can dispense from some of the impediments prohibiting marriage. Thus, they dispense from the forbidden times; from a simple and temporary vow of chastity; from a vow of not marrying or of receiving Sacred Orders; but not from a perpetual vow of chastity. By reason of a special indult, usually granted to Bishops for five years, they can dispense from some of the invalidating impedi-

ments, as, for example, in the third and fourth grades of consanguinity and affinity, in the impediment of *public morality*, of *crime*, and of *spiritual relationship*, except between the sponsor and the godchild. Also, generally speaking, Bishops can grant dispensations from ecclesiastical impediments in occult and urgent cases. As a rule, all these dispensations are to be obtained from or through the Bishop in these countries, and therefore it is needless to go further into the details of this question, as Bishops know clearly the extent of their own powers, and when they cannot grant the dispensations themselves, they obtain them from the Holy See, when the reasons for granting them are judged to be sufficient.

(2) *The Causes or Reasons for which Dispensations are usually granted.*—It may be well to refer briefly to some of the causes or reasons for which dispensations may be granted. These are given in an instruction issued by the Congregation of the Propaganda, May 9, 1887 :

(i.) *Angustia loci.* — Places where the inhabitants are few, and suitable wives and husbands cannot be found unless people marry their relations, or where Catholics are few, so that intermarriage becomes in a way necessary with heretics.

(ii.) The age of the woman, that is, if she is over twenty-four and has not found a suitable husband up to that time. This does not hold good as regards widows.

(iii.) If the woman has only an insufficient fortune, or no fortune at all, and a suitable match offers itself.

(iv.) To allay quarrels and disputes, or to prevent them in regard to the succession or inheritance of property.

(v.) The poverty of a widow, especially if she have children to bring up and maintain.

(vi.) The peace of nations or people, as amongst Kings and Princes, and also the reconciliation of enemies and the

cessation of grave enmities, or to put a stop to them. The marriage between the parties at variance in this way is well calculated to make peace and effect a reconciliation. To these may be added the following reasons or causes: Dangerous familiarity; to preserve the good reputation of a woman or save her name from reproach; to prevent grave scandal; the merits and worthiness of the persons who need the dispensation, and when they have shown this either by the defence of the Catholic faith, or by their love and generosity towards the Church, or by their virtue and good religious lives.

(3) The Roman tribunals to which application for matrimonial dispensation is to be made.

For the granting of these dispensations there are two tribunals in Rome—that called the *Dataria*, and the *Pœnitentiaria*. Anyone can directly apply for a dispensation to either of these tribunals, but ordinarily speaking, as I have already said, application is made through the Bishop or the confessor.

The dispensation is asked from the *Dataria* when the impediment is public, or when no disgrace or infamy can arise from its becoming known.

When the impediment is occult, the dispensation is to be obtained from the *Pœnitentiaria*. This tribunal also frequently grants dispensations even from public impediments in the case of poor persons. A small sum of money, according to the means of the parties, is to be paid in cases of the dispensation being obtained from the *Dataria*, which is a kind of fine. This money does not go to the benefit of the Pope, but it is devoted exclusively to the wants of foreign missions or to other good works. All the dispensations granted by the *Pœnitentiaria* are gratuitous, and when persons are poor they are not required to give any offering for dispensations. In such cases they are granted gratuitously.

If the causes or reasons assigned for the dispensation are not true, the dispensation is invalid.

The dispensations obtained from these tribunals are committed to the Ordinary or Bishop of the place for their execution, and in the case of occult dispensations obtained from the *Pœnitentiaria*, they are usually communicated to the confessor, who will, according to the prescribed form, execute the rescripts by which they are granted.

CHAPTER XIII.

THE CELEBRATION OF MARRIAGE.

1. Form of instruction before marriage.
2. The ritual for the celebration of marriage.
3. Exhortation immediately after marriage.

THE marriage ceremony and celebration may be taken from the ritual. The form of exhortation before marriage, the ritual and marriage ceremony, and the form of instruction after marriage, will convey all the information that is needed concerning the celebration of marriage.

1. *Form of Instruction for the Sacrament of Marriage* (taken from a work entitled 'Marriage,' by Rev. C. M. Wood, chap. xx.):

'The holy state of matrimony was instituted by the Almighty in the beginning of the world, and under the law of nature had a particular blessing annexed to it. God created man to His own image; male and female He created them. And God blessed them, saying: *Increase and multiply, and fill the earth.*[1]

'Under the Mosaic law the Almighty more distinctly announced its dignity and its obligations. Afterwards, under the Christian law, our Divine Redeemer sanctified this state still more, and from a natural and civil contract raised it to

[1] Gen. i. 27, 28.

the dignity of a Sacrament. And St. Paul declared it to be a representation of that sacred union which Jesus Christ had formed with His spouse the Church: *This is a great Sacrament: but I speak in Christ and in the Church.*[1]

'This Sacrament was instituted by Jesus Christ, in order to bestow on those who enter into the married state a particular grace to enable them to discharge all the duties required of them. It enables them to live together in union, peace, and love. It strengthens and purifies that natural affection which, founded on virtue, and sanctioned by religion, can alone constitute the happiness of a married life. It corrects the inconstancy of the human heart. It softens down the asperities of temper, and enables each party to bear with each other's defects with the same indulgence as if they were their own. It causes them to entertain sentiments of mutual respect, to preserve inviolably fidelity towards each other, and to vanquish every unlawful desire. It gives grace to subdue or regulate the motions of concupiscence, and to avoid every impropriety inconsistent with the sanctity of their state, for there is an innocence and purity as necessary in a married as in a single life. It, moreover, gives them grace to discharge well that most important duty of training up their children in the fear and love of God, for these duties annexed to the married state cannot be fulfilled without great exertions, nor will those exertions be successful without the blessing and the grace of God.

'Therefore, they who intend to enter into this state ought to proceed with the greatest prudence, and make the best possible preparation that they may obtain these precious and abundant graces from the Almighty.

'(1) They ought to implore the Divine assistance, by fervent and devout prayer, to guide them in their choice

[1] Eph. v. 32.

of a proper person, for on the prudent choice which they make will depend their happiness both in this life and the next. They should be guided by the good character and virtuous dispositions of the person of their choice, rather than by riches, beauty, or any other worldly considerations, which ought to be but secondary motives.

'(2) They ought to enter into this holy state with the pure intention of promoting the honour and glory of God and the sanctification of their own souls, and not from any merely earthly motives or for sensual gratification.

'(3) They ought, moreover, to select a person of their own religion, for the Catholic Church has always, by every means in her power, discouraged mixed marriages, and experience shows that a want of union in faith between the husband and wife is frequently attended with the worst consequences, both to themselves and to their children. A Catholic on marrying a person of another religion cannot be allowed to enter into an agreement that any of the children shall be brought up in any other than the Catholic faith.

'(4) Before they make any advance in a matter of so great importance, they ought to ascertain whether there be any impediment to prevent their lawful union; and parents are in duty bound to prevent too great an intimacy between their children and relations within the prohibited degrees of kindred. First, second, and third cousins are within the prohibited degrees.

'(5) Those who intend to marry ought to ask the advice of their parents or guardians, etc.

'(6) Those who keep company with a view to marriage should be careful never to allow any indecent familiarities, for these are sinful, and draw down upon them the just indignation of God, in place of that blessing of which they then stand so much in need.

'(7) It is also advisable, some time previous to their marriage, to inform their confessor of their intentions, that so he may have time and opportunity to point out to them the preparation most useful for them, and instruct them in the duties and obligations of the state of life into which they propose to enter.

'(8) They must obtain the pardon of their sins by worthily approaching the Sacrament of Penance, for should they receive Matrimony without purity of conscience, they would deprive themselves for a time of the grace of the Sacrament, and be guilty of a sacrilegious profanation of this holy institution.

'(9) The Church, in the General Council of Trent,[1] ever solicitous for the welfare of her children, exhorts the faithful before their marriage to receive with devotion the Holy Communion.

'(10) At the time of marriage they ought to approach the altar with the greatest decorum and reverence (for there, in the presence of God and His Church, they are about to enter into a solemn contract and engagement, not to be broken but by death), and receive the benediction of God's minister with humble and sincere devotion.

'(11) When the married couple leave the church, they ought to carry with them feelings of respect for the Holy Sacrament which they have received, and of gratitude to God for His mercies. They should spend the day in such a manner as not to lose the blessing which they received in the morning. They ought to celebrate their marriage like holy Tobias, in the fear of the Lord, and strive to conduct themselves amongst their friends with as much sanctity and decorum as if Jesus Christ were a guest among them, as He was at the marriage-feast of Cana. They should be particularly careful not to profane the day of

[1] Council of Trent, Sess. XXIV., cap. i.

their marriage by dissipation or intemperance, or any sinful diversions or indelicate allusions, which are unbecoming at all times, but more particularly on so important and sacred an occasion.

'(12) They ought frequently to reflect on their duties and obligations as inculcated in the Word of God:

'*Husbands, love your wives, as Christ loved also the Church, and delivered Himself up for it. . . . So also ought men to love their wives as their own bodies.*[1]

'*Dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life.*[2]

'*Let women be subject to their husbands as to the Lord: because the husband is the head of the wife, as Christ is the Head of the Church. Therefore, as the Church is subject to Christ, so also let the wives be subject to their husbands in all things.*'[3]

2. *The Ritual for the Celebration of Marriage.*—The priest, standing before the altar, vested in a surplice and white stole, accompanied by at least one clerk to carry the book and a vessel of holy water, and by two or three witnesses, asks the man and woman separately as follows, in the vulgar tongue, concerning their consent. First he asks the bridegroom, who must stand at the right hand of the woman:

N., wilt thou take N., here present, for thy lawful wife, according to the rite of our Holy Mother, the Church?

R. I will.

Then the priest asks the bride:

N., wilt thou take N., here present, for thy lawful husband, according to the rite of our Holy Mother, the Church?

R. I will.

[1] Eph. v. 25, 28. [2] 1 St. Pet. iii. 7. [3] Eph. v. 22-24.

Then the woman is given away by her father or friend, and if she has never been married before she has her hand uncovered, but if she is a widow she has it covered. The man receives her to keep in God's faith and his own, and, holding her by the right hand in his own right hand, plights her his troth, saying after the priest as follows:

I, N., take thee N., to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death do us part, if Holy Church will it permit; and thereto I plight thee my troth.

Then they loose their hands, and, joining them again, the woman says, after the priest:

I, N., take thee N., to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death do us part, if Holy Church will it permit; and thereto I plight thee my troth.

Their troth being thus pledged to each other on both sides, and their right hands joined, the priest says:

Ego conjugo vos in matrimonium, in nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.	I join you together in matrimony, in the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then he sprinkles them with holy water.

This done, the bridegroom places upon the book gold and silver (which are presently to be delivered into the hands of the bride), and also a ring, which the priest blesses, saying:

V. Adjutorium nostrum in nomine Domini.	*V.* Our help is in the name of the Lord.
R. Qui fecit cœlum et terram.	*R.* Who made heaven and earth.
V. Domine, exaudi orationem meam.	*V.* O Lord, hear my prayer.

R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

Oremus.

Benedic ✠ Domine, annulum hunc, quem nos in tuo nomine benedicimus, ✠ ut quæ eum gestaverit fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat atque in mutua charitate semper vivat. Per Christum Dominum nostrum. *R.* Amen.

Let us pray.

O Lord, bless ✠ Thou this ring, which we bless in Thy ✠ name, that she who weareth the same may keep her faith to her betrothed husband unbroken, and may persevere in peace and the fulfilment of Thy will, and ever live in mutual charity. Through Christ our Lord. *R.* Amen.

Then the priest sprinkles the ring with holy water in the form of a cross; and the bridegroom, having received the ring from the hand of the priest, gives gold and silver to the bride, and says:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

Then the bridegroom places the ring on the thumb of the left hand of the bride, saying: In the Name of the Father; then on the second finger, saying: And of the Son; then on the third finger, saying: And of the Holy Ghost; lastly on the fourth finger, saying: Amen. And there he leaves the ring.

This done, the priest adds:

V. Confirma hoc, Deus, quod operatus es in nobis.
R. A templo sancto tuo, quod est in Jerusalem.
Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster, etc.
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

V. Confirm this, O God, which Thou hast wrought in us.
R. From Thy holy temple, which is in Jerusalem.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, etc.
V. And lead us not into temptation.
R. But deliver us from evil.

V. Salvos fac servos tuos.
R. Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.
R. Et de Sion tuere eos.

V. Esto eis, Domine, turris fortitudinis.
R. A facie inimici.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. Save Thy servants.
R. O my God, who hope in Thee.

V. Send them help, O Lord, from Thy sanctuary.
R. And defend them out of Sion.

V. Be Thou unto them, O Lord, a tower of strength.
R. Against the face of the enemy.

V. O Lord, hear my prayer.
R. And let my cry come to Thee.

V. The Lord be with you.
R. And with thy spirit.

Oremus.

Respice, quæsumus Domine, super hos famulos tuos, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui te auctore junguntur, te auxiliante serventur. Per Christum Dominum nostrum. Amen.

Let us pray.

Look graciously, we beseech Thee, O Lord, upon these Thy servants, and in Thy goodness assist at Thine ordinance, which Thou hast appointed for the propagation of mankind, that they who are joined together by Thy authority, may be preserved by Thy help. Through Christ our Lord. Amen.

After this, if the nuptial benediction is to be given, a Mass is said, *pro Sponso et Sponsa*, as in the Roman Missal, everything being observed which is there prescribed, viz.:

After the *Pater noster* the priest, standing at the Epistle side of the altar, and turning towards the bride and bridegroom kneeling before the altar, says over them the following prayers:

Oremus.

Propitiare Domine, supplicationibus nostris, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut quod te auctore jungitur, te auxiliante servetur. Per Dominum nostrum Jesum Christum.

Let us pray.

Mercifully hear our prayers, O Lord, and in Thy goodness assist at Thine ordinance, which Thou hast appointed for the propagation of mankind, that that which is joined by Thy authority may be preserved by Thy help. Through our Lord Jesus Christ.

Oremus.

Deus, qui potestate virtutis tuæ de nihilo cuncta fecisti: qui dispositis universitatis exordiis, homine ad imaginem Dei facto, ideo inseparabile mulieris adjutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam licere disjungi: Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et ecclesiæ sacramentum præsignares in fœdere nuptiarum: Deus, per quem mulier jungitur viro, et societas principaliter ordinata, ea benedictione donatur, quæ sola nec per originalis peccati pœnam, nec per diluvii est ablata sententiam; respice propitius super hanc famulam tuam, quæ maritali jugenda consortio, tua se expetit protectione muniri: sit in ea jugum dilectionis et pacis: fidelis et casta nubat in Christo, imitatrixque sanctarum permaneat fœminarum: sit amabilis viro ut Rachel: sapiens ut Rebecca: longæva et fidelis ut Sara: nihil in ea ex actibus suis ille auctor prævaricationis usurpet: nexa fidei mandatisque permaneat: uni thoro juncta, contactus illicitos fugiat: muniat infirmitatem suam robore disciplinæ: sit verecundia gravis, pudore venerabilis, doctrinis cœlestibus erudita: sit fœcunda in sobole, sit probata et innocens: et ad beatorum requiem, atque ad cœlestia regna perveniat: ut videant ambo filios filiorum suorum, usque in tertiam et quartam generationem, et ad optatam perveniant senectutem. Per eumdem Dominum nostrum Jesum Christum, etc.

Let us pray.

O God, who by the power of Thy might didst create all things out of nothing; who, having put in order the beginnings of the universe, didst so provide man, made after the image of God, with the inseparable help of woman, as to give to the body of woman its beginning from the flesh of man, teaching that what it had pleased Thee to institute out of a single substance, it would never be lawful to disjoin: O God, who didst make holy the union of man and wife by so excellent a mystery, that Thou didst prefigure the mystical union of Christ and the Church in the nuptial bond; O God, by whom woman is joined to man, and the partnership, which was instituted in the beginning, is enriched with that blessing which alone has not been taken away either in the punishment of original sin or in the sentence of the deluge: look mercifully upon this Thy handmaid, who, being now to be joined in wedlock, earnestly desires to be fortified by Thy protection: let the yoke of love and peace be on her: in faithfulness and chastity may she marry in Christ and ever continue an imitator of holy women: may she be loving to her husband like Rachel: wise like Rebecca: long-lived and faithful like Sarah: may not the author of deceit practise any of his actions within her: may she ever abide knit to faith and the commandments: joined in wedlock, may she fly all unlawful connections: may she fortify her weakness by rigour and discipline: may she be full of reverence, respected for her modesty, and learned in heavenly doctrine: may she be fruitful in offspring, may she be approved and innocent: and may she attain at last to the rest of the blessed, and to the kingdom of

heaven: and may both see their children's children even to the third and fourth generation, and attain to their wished-for old age. Through the same our Lord, etc.

Then the priest, returning to the middle of the altar, says *Libera nos*, etc., as usual, and, after he has received the Precious Blood, communicates the newly-married couple and proceeds with the Mass; and having said the *Benedicamus Domino* or *Ite Missa est*, before he blesses the people he turns to the bride and bridegroom, and says:

Deus Abraham, Deus Isaac, et Deus Jacob, sit vobiscum; et ipse adimpleat benedictionem suam in vobis, ut videatis filios filiorum vestrorum, usque ad tertiam et quartam generationem: et postea vitam æternam habeatis sine fine, adjuvante Domino nostro Jesu Christo, qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia sæcula sæculorum. Amen.

May the God of Abraham, the God of Isaac, and the God of Jacob, be with you; and may He fulfil His blessing upon you, that you may see your children's children, even to the third and fourth generation: and afterwards may have eternal life without end, by the help of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth, world without end. Amen.

Then the priest admonishes them to preserve fidelity towards each other; to observe continency at seasons of devotion, and particularly at the time of fasting and solemn festivals; to love one another, and to persevere with one heart in the fear of God. Then he sprinkles them with holy water; and having said the *Placeat tibi Sancta Trinitas*, etc., he gives the Benediction, and reads the last Gospel, as usual.

3. *Exhortation immediately after Marriage, taken from the English Edition of the Roman Ritual.*—After the nuptial blessing has been given, the priest shall make the following exhortation to the newly-married couple:

'You are now joined together in a holy bond made and

sanctified by God Himself, and not to be dissolved but by death. You should therefore endeavour with all your power to preserve and cultivate in your souls the grace of this great Sacrament which you have received, and to live up to the sanctity of it in all respects. You must be faithful to each other; you must love each other; you must mutually cherish and assist each other; you must endeavour to walk hand-in-hand to heaven; you must preserve inviolate the solemn promises of fidelity, which, in the presence of God and His Church, you have now made to each other, and even between yourselves admit of no other liberties than those which the law of God and the holy ends for which Matrimony was instituted ordain or allow; for such would be criminal violations of the sanctity of your state; they would give Satan power over you, and would remove God far from you. If it should please God to bless you with children, let it be your first, your immediate care, after they are born to make an offering of them to Him, and as soon as possible let them be washed from their original sin, and enrolled amongst the number of His adopted children by the Sacrament of Baptism; and afterwards, in their earliest infancy, as soon as they can speak, begin to teach them the principles of the Christian faith and the duties of a Christian life. Watch over them with carefulness and diligence; keep them out of evil company and all the dangerous occasions of sin, and train them up in the love and fear of God, always remembering that you will one day have to give an account to God concerning your discharge of these duties; and if any of them should perish through your neglect of giving them a proper education, He will require their souls at your hands. Live, therefore, in the fear of God; faithfully observe all His Divine Commandments; be regular in your public and private devotions; join with one another daily in prayer; observe religiously all the precepts of

the Church. And God will be always with you both in life and death, both in time and in eternity; and may the blessing of Almighty God, Father, ✠ Son, and Holy Ghost, descend upon you and remain always with you. Amen.'

THE END.

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